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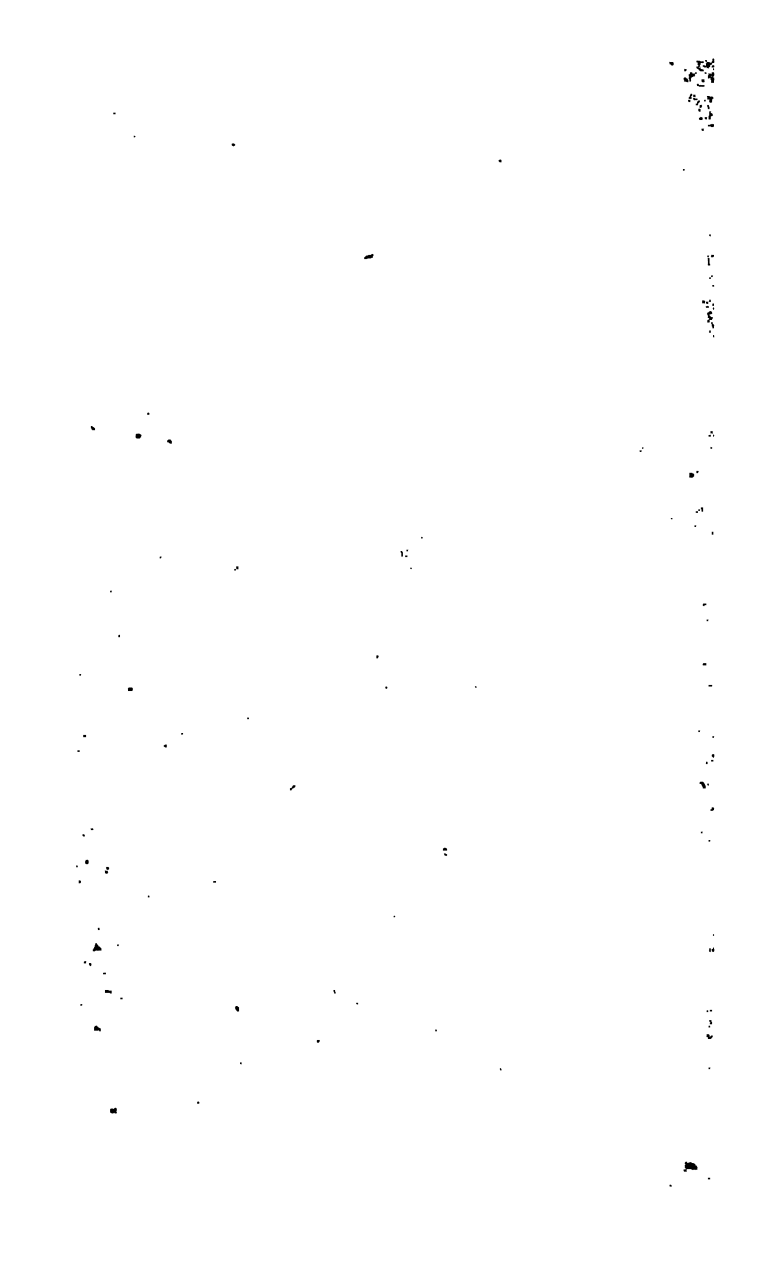
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Vol. J. TT. 18.

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EVERY MAN'S Ready Companion.

Seek ye first the Kingdom of God and his Righteousness, and all other Things shall be added unto you.
Matt. vi. 33.

By BENJAMIN JENKS,
Rector of Harley in Shropshire, and Chaplain
to the Right Hon. the Earl of Bradford.

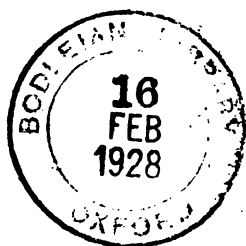
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To the Right Honourable

T H E

Countess of BRADFORD.



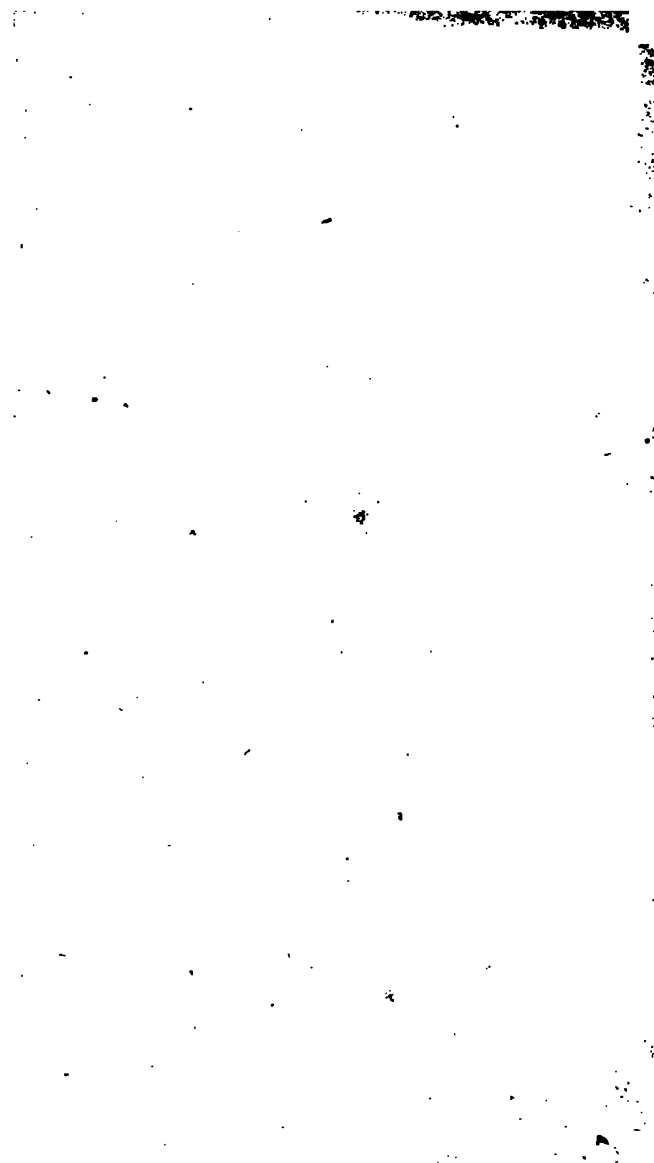
MADAM,

THAT spirit of serious piety, (superior to all the other high quality) wherewith God has blessed and adorned your ladyship, gives me the boldness to shelter under your honourable name some of those religious offices, whereof you are so great a lover, and so good a judge. Though they appear in an ordinary dress, yet dare I lay them before such a discerning eye ; because I am sure of your true relish, to regard the spirit, more than the letter ; and their suitableness to the capacities of poor



Arch. J. T. 18.

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DEDICATION.

The many particular favours, which in a very condescending manner, and upon the most seasonable occasions of mourning and affliction, your ladyship's goodness has been pleased to vouchsafe unto one, who deserves so very little at your hands, are pressing engagements upon me thus to pray, and (in all the ways that I am capable) ever to approve myself,

Madam,

Your LADYSHIP'S

most obliged, and

very humble servant,

BENJAMIN JENKS.

A P R E F A C E,

Shewing the Occasion of this Publication.

With an earnest Admonition, exhorting to a far greater concern for the Soul than for all things else in the world.

UPON the first edition of my Prayers and Offices of Devotion †, a very memorable person, of true honour and exemplary piety, told me he had an objection against my book, that it was too big, meaning, not so much the bulk of the matter, as the price to the buyers of the lower class.

The same complaint hath been laid before me of late, with some pressing and repeated importunity to set forth a lesser manual for the family, of so low a rate, that, in the tradesman's dialect, it might be everyone's money.

The motion I withstood again and again, excusing myself for doing any more of that

† This book has passed through thirteen editions, price 3s.

nature, wherein I might be thought to have overdone it already.

But, considering that what concerned families of the lower class might be contracted in a little compass, and that what I had already done of this kind had found so good acceptance as to have passed several editions, I came at last to a resolution of complying with the solicitation, which did put me upon this impression; wherein my care and endeavour has been not to epitomize the former book into an abstract, nor to borrow any prayer from thence, nor so much as an expression, that I am aware of, unless some scripture-phrase there be found.

Not as affecting variety or novelty, but purely for avoiding offence; that I might not give any umbrage of complaint or prejudice, either to the buyers or sellers of the other book, for plundering that to furnish out this.

Which I thought fit here to mention for the satisfaction of some persons concerned, though it be but a very small matter compared with that which I am now to add; that I may put what life I can into the forms here prescribed to make them more effectual, while I quicken every reader to shew the
greatest

greatest of all their care and concern for their souls.

For what shall it profit a man if he shall gain the whole world, and lose his own soul?
Mark viii. 26.

The questions of profit are usually counted some of the most concerning points, when even all this world moves upon the hinges of interest: and that demand of Judas, What will you give me? or, another equivalent to it, What shall I get by it? are so frequent in the mouths of most. Who is not for good bargains, and saving of damages? Some here are out of measure intent upon it, to make the most of every thing.

But yet, alas! how common to see some that are for getting all to lose all? And when they cry, Who will shew us any good? yet are they quite off the way, to obtain the chief, the real, and eternal good. Now here our Lord himself, the best of all judges, arguing from the topic of profit, puts the soul of man, in one end of the balance, and the whole globe of the world in the other, leaving all to ponder how much that outweighs this, and resolving the interrogative, What shall it profit a man? into the negative, It shall nothing profit him, yet

still there is a *meiosis* in the words, and much less said than meant ; for, so far from profiting will it ever be, that it will prove the saddest of all damage, and his utter undoing, for any one to buy all the world's wealth, and pleasure, and honour, at so heavy a rate as the loss of his soul.

Thy soul, man ! O consider what it is : 'tis thy invisible self, thy immortal self, that which none can kill. He that best knows it assures thee of it, *Matt. x. 28.* Tho' lose it, as to the end of thy creation, and as to all its good, and ease, and bliss, alas ! how easily mayest thou do it, as is most commonly done ?

Thy soul ! 'tis as much superior to thy body as a man is to a worm, and to redeem that soul of thine cost more than the worth of a world ; and, couldst thou get even the all of this world, *i. e.* whatever in it can contribute to make thee rich, and great, and easy, and happy, yet would it be but a very imperfect unsatisfactory enjoyment while thou hast it, and like a glaring comet, that for a short time attracts beholders eyes, and then vanisheth ; on such a sudden would it all be gone as if it had never been. But *such is the soul's loss*, that it admits not any *manner of comfort* ; and, when it has endured never so much, still there is an eter-

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P R E F A C E.

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nity before wherein it must ever endure, and the redemption of it ceaseth for ever.

O then what question can ever concern thee so much as this, What must I do to be saved? Thy body or goods, thy money or lands, thy diversions or recreations, the times or news, markets or traffick, alas! what will all these be worth to thee if thou lose thy soul? Thy all hangs upon it, so that when that is lost all is for ever lost.

Here then, if thou dost not shew thy greatest solicitude, thou art more senseless than the very brutes, that never swerve from the principle of self-preservation; and yet how little better is it to own the thing in thy words, if thy life and conduct look quite another way?

But, O Lord, how common here is the danger of miscarrying! What more usual than for men most carelessly to throw away their souls, and put a full bar in the way of their salvation? How few do so much as intend or mind any such matter, or, in this case, shew but the sincere and hearty endeavour? Here, alas, how are the majority quite out, wandering so wide of the way to be for ever happy; that O, how diminutive, in comparison, is the number who do escape the saddest of all misery!

Who lays to heart as he ought those terrible words of the Saviour himself, *Matt. vii. 13, 14.* Wide is the gate and broad is the way that leads to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way which leads to life, and few there be that find it. But here and there one that appear in any good earnest for the salvation of their souls. The hearts, and heads, and hands of most are taken up in another way, and any manner of business, yea, or mere trifles, shall engage them, rather than the real and hearty concern for their souls. They must have this and that, they must not want, they must not starve, they say; but who cries, I must have Christ, I must have grace, and the good things of God's Spirit, or else I am a lost creature, undone for ever. I must not be damned, I cannot endure to dwell in everlasting torment. Other losses may be borne, a friend, a limb, an eye, hand, or foot lost, but the loss of a soul, that carries the whole along with it, 'tis intolerable, too grievous for all the strength in the world ever to bear up under.

And tho' none would lie and perish under the sentence of damnation, yet O how few *can abide* the Saviour's own way of salvation? *If nothing will content him but conversion*

version and sanctification, these, alas! are their hate, if not their derision. Let him keep his heaven then to himself, if not to be had on any other terms.

O, how few do favour the things of God, and give themselves to their books and their prayers, and make appear their mettle for any pious designs to promote the saving good of their souls? Do but first look on God's word, and then on the course of this world, and canst thou think them to be in any hopeful case for heaven, who in such trains and troops take and run the common loose and careless way? Or canst thou content thyself to say; If I miscarry, God help a great many? Never be so silly to dispute that point with thy Lord and judge, but here see the absolute necessity lying upon thee to be resolute and busy while it is day, and thou hast the fair opportunity.

O let that lie close upon thy heart, whoever forget or neglect it, crying, we must have this, and must have that, for our will and lust, our folly and fancy, whoever censure, or, though God himself forbid; we must do so and so, after the will of the flesh and the way of the world: let thy cry be, I must not see my soul sink down into the pit of hell for want of my care and pains to prevent it; I must not see a worse fire on
my

my house than all the fire upon earth, God's burning wrath, for want of my constant daily prayers there. And, if really thou art bound for heaven, let me tell thee thou canst not afford to be much off this business; nay, when thou dost but well consider it, thou'lt not abide to be so out of work, or to keep others vineyards and neglect thy own.

If thou carest for any thing in the world then, O let it be for thy soul, or else as good thou didst care for nothing at all. When such a price is put into thy hands, and thou wilt not know it, nor hast any heart to use it, if thou be too busy for the world to attend the business of thy soul, if thy house be a shop for mammon, but not a house of prayer, if thou art for grasping any business else to excuse thee from this, that thou mayest hide, like Adam, among the trees from the Lord, thou art mad if thou rid not thy hands of such business, whatever it be, which pulls thee away from working out thy salvation.

Or if thou art for dissolving thyself in luxury, and too idle to be at any pains, unless it be to follow thy pleasures, and all thy life is to eat, and drink, and dress, and divert thyself and hear and tell stories, then art thou that *egregious* trifler, who quite forgettest *thyself* and thy master, and canst find no hands

Hands to do the work for which he sent thee hither, and when called away from hence thou wilt be doomed, not only as a slothful but a wicked servant.

Or, if thou be the debauched and prophane ruffian, who art for stabbing even the heart of religion, one that canst not only scorn but defy all serious piety, and curse and damn such as God will bless and save; thus dost thou live, in spight of thy own soul, seeming uneasy till thou hast dispatched it, riding post for ruin, and with violent hands doing the bloody butchering work upon thyself.

In all or any of these wretched cases thou hast quite lost thy way, and art in such dreadful danger to lose thy soul, that in God's fear I warn thee to open thy eyes, and see whither thou art hurrying, and with violence hasten thy escape, as thou wouldst do from throwing thyself down the most frightful precipice, or into the devouring fire. Have no more to do with the cursed things which threaten to be thy soul's murderers, but whatever it be which wars against thy soul, whether debauched company, riotous living, ungodly doing, injurious dealing, vain humours, fleshly lusts, when they look with a frightful aspect upon thee, and prophecy no good but evil to thy soul; have *nothing* to do with them, but give all diligence

gence even abruptly to rid thy hands and thy heart of them.

Though I call thee not to distinguish thyself even from the corrupt profligate sinners, by any particular fashion of thy own, as to the common usages, of indifferent nature : yet here, be upon thy guard, and take the utmost heed, that thou be never betrayed and undone in compliment to any, or never so many such leaders ; whom it may be at thy utmost peril to follow. Never venture thy soul, as thou wouldest not venture thy life, or thy money, in the hands of robbers and murderers. Be not so cruel to thyself, as to run upon the danger, which thou seest just before thy eyes.

Say not, I will have my mind, and my ease, and all the liberties of life, and the world's good, though I venture my soul for them ; till thou hast better bethought thyself, what a soul is, and whether it must so quickly depart, into eternal dwellings, when the body is laid to rot in the grave. Let that vile body be used as an underling ; but thy soul employed (according to its noble-extract from above) better than like a beagle or rook, to smell out meat for lust, or to hook in prey.

Look

Look upon it as the best bargain thou canst ever make, to secure thy soul in the hands of thy saviour; to be rich towards God, and wise for an infinitely better world, how poor and lowsoever in this. Whoever say of the plodding worldly man, let him alone, he is a wise man: our Lord calls such a one, Thou fool! *Luke. xii. 12.* And no reason at all can I see, why any men should be thought wise, only for getting abundance of the world; which in the worst of all straits, at last, will do him no manner of good: nay, that which so often proves the dead-weight, hanging upon them who will be rich; to drown them in destruction and perdition, *1 Tim. vi. 9.*

Whoever thou art then, or how poorly soever provided in the world, let me tell thee, if thou stand fair with God, and the Lord but say to thy soul, I am thy salvation, thou art wise enough, and rich enough, and great enough: and nothing here can lie in thy way, as a bar to hinder, but thou wilt be blessed for ever. The saving of thy soul, that will make infinite amends, for all that ever thou didst lose or want in the world.

Yet think not thyself here secure, only because thou art poor: for there may be a more *worldly mind* in a mean fortune, than in the largest

largest revenue. And 'tis not the bare having, but the keen and eager pursuing of the world, that endangers the loss of a soul. For worldly goods are God's gifts: and when thou sittest loose to them, thou wilt escape the danger of them. Yet where remains but any danger, it calls for all thy wise care; and such circumspection here, as may prevent all gnawings of the never-dying worm hereafter.

The means then which are within thy power, be glad of them; and never neglect to use them, while thy short uncertain time serves thee for them. Holy scriptures, sabbaths, prayers, the fellowship of pious good men, and all the offices of God's worship, have a zeal for them, and give thyself to them. And where thou findest thy own strength insufficient, to work out thy own salvation, keep the nearer to thy God, and wait on him continually. Watch and pray; and beg of him that is able to keep thee from falling, to preserve thee to his heavenly kingdom, 2 *Tim.* iv. 19. Cry, as *Mat.* viii. 25. Lord, save me, or I perish. Thus, beg the life of thy soul, at his blessed hands. yea, strive in prayer; plead his power, who is mighty to save, even though thou hast destroyed thyself: and plead his mercy, to relieve in case of necessity. Yea, plead thy *own misery*, that thou shalt be undone for ever,

ever, if he be not thy helper, and thy Saviour. Thus labouring in prayer, thy labour shall not be in vain in the Lord. For he is nigh, yea, rich unto all that call upon him.

As long as thy soul then, is in life, before it be caught by approaching death; in this only day of grace, and time of mercy, seek the Lord, while he may be found, and call upon him, while he is near. Beg for thyself; and also for thy house. Let the members of thy family, be also thy fellow-petitioners at the throne of grace. Let their souls also, as well as bodies, have their daily meals with thee. Not only praying, every one of ye apart by yourselves, (as a sort of house-schismatics) but agree to pray together, as well as to eat together. Nor use thy servants only as beasts of burden, for the world's drudgery: but be so good to them, as here to go before them; and honour thy Lord among them, who has given thee the honour to be over them.

Nor only take care of children, man-servants, and maid-servants, and all within thy gates, in keeping the sabbath holy to the Lord; but so, that every day, as well as on the Lord's day, they be his servants, as well as thine. That they may not only have cause to thank thee, for the good usage they found

found with thee, as to their bodies ; but also for ever bless thee, for the much greater good which they found, through thy means, for their souls.

QUicken us all, O Lord our strength and our redeemer, to the most great and needful work of caring for our souls, while it is called to-day ; in this only opportunity, for securing our salvation everlasting ; which is infinitely more to us, than all our other concerns in this world. By thy grace, enable us (we pray thee) for it, and prosper us in it, that we may not only think of it, or in formality meddle with it ; but in such earnest, now apply ourselves to it, that we may for ever experience the happy advantage of it. And never may we here embolden ourselves in our neglect and delay, by any slackness and carelessness of others ; but rather give the more diligence still, to make sure work for our own souls ; because so few do find the way of life, and such multitudes miscarry and perish for ever. O gracious God ! By the light of thy word, and the conduct of thy spirit, bring and keep us in the holy good way, that shall lead us on to the most blessed glorious end of our faith, the eternal salvation of our souls. Amen, Amen.



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By Mr. JENKS.

MR. Jenks's writings, as far as I am able to collect, are as follow: those marked in this manner †, are at present out of print; but it is to be hoped, they will not long continue so.

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PRAYERS for FAMILIES, On COMMON DAYS.

WITH

Some preparatory Thoughts, and quicken-
ing Considerations intermixed.

First CONSIDERATION.

Job xxxv. 10. *None says, where is God my Maker?*
Ch. xxii. 21. *Acquaint now thyself with him.*

HERE I live in a world, which is the mighty frame, fearfully and wonderfully made in all its parts; some so great and glorious, others so neat and curious, and every creature such an index, pointing directly to him that made them all, without whom none of them could ever have been, nor can subsist so much as a moment; that I shall be for ever without excuse if I do not see, and own, and admire, and adore the eternal Maker in all. Whatever knowledge else I am proud of will turn to no account but a very sad one, and I know nothing as I ought to know, if I do not understand and seek after God; and, let me be dipped and platted in never so great acquaintance on earth, if I keep no fair correspondence with heaven, to acquaint myself with him, whom to know is life eternal, I have too
B much

much cause to dread that he will not know and own me in that great day when I must receive from him my eternal doom.

O, my soul! my almighty Maker is my absolute owner, who has all the right and authority over me to do whatever he pleases with me, and I am not at my own disposal to live as I have a-mind, but bound to study his will and to serve his ends. This I should have done, but am filled with confusion and horror to think how stupidly forgetful I have been of the God that made me and keeps me, that I have lived so much in the world without him, and deserve to be sent away in the next world for ever accursed from him.

But O, thou that didst make me, forgive me, I beseech thee, and forsake not the work of thine own hands, but create and new-make me in Christ Jesus, and bring me into a frame and fitness to serve thy holy pleasure, and to carry acceptably in thy sight through the Son of thy love. Amen.

The First MORNING PRAYER.

Blessed Lord God, thou hast formed us for thyself, and to thee we do owe ourselves and all that ever we are and have. Thou hast not only made us capable of this immediate attendance upon thee, but every way obliged and encouraged us to it: yet O how much have we neglected, and how ill have we performed it? and not only slighted thy holy and happy service, but run into rebellion against thy express charge and commands; to follow after this vain world, and to serve our own hurtful lusts, preferring them even above our God and our chiefest good; for which how justly mightest thou, O Lord, forsake us and reject us, and give us all our portion in this life, shutting us out of thy

thy heavenly kingdom, and leaving us for ever to perish in our sins: But O, gracious God, we beseech thee, for thy mercy's sake, in the blessed Saviour of poor lost sinners, pity our frailty, forgive our apostacy, turn again our captivity, and receive us graciously, that we may experience and for ever magnify thy pardoning and saving mercy.

And because the infirmity of our nature exposes us daily to sin against thee, and without the help of thy grace we have not the least power to keep ourselves even from the greatest sins, O good Lord we pray thee leave us not to ourselves, nor withdraw from us the restraining and assisting grace of thy Holy Spirit, but keep us evermore from presumptuous sins, and from all things scandalous to men and provoking to our God, that we may not wilfully sin against light and warning, nor make light of any sin, nor abuse thy grace and mercy to embolden our continuance in it. O preserve us, Lord, from the ways of death, and shew us the path of life, yea, lead us in it for thy name's sake; give us the grace, and will, and power, to deny ourselves, to mortify our members which are upon earth, and so to strive and run, that we may not only escape the danger and ruin which threaten our souls, but may win and obtain the incorruptible crown of life and glory eternal in the heavens.

O give us thy Spirit to lead us into all truth that is needful for us to know, and to frame and govern our hearts and lives according to that light and understanding of our duty which thou hast given us; that it may be our meat and drink to do the will of our heavenly father, and the care of our hearts, the desire of our souls, and the endeavour of our lives, to follow the blessed God our Saviour through the ways of his holy gospel to the joys of *his heavenly kingdom.*

Yea give us, Lord, such a faith as may be like the wings of our souls to carry us up in the holy heavenly life, and make us (above all other things) to seek and affect those things above, where our Lord sits at the right hand of God; and let our conversation here in the world be without offence, but not without some benefit to those among whom we live, that we may not wrong and hinder, but help and further them, in the way of their duty and happiness, nor lie as stones of stumbling, but shine as lights in the world, to the honour of our Lord, that God in all things may be glorified by us, through Jesus Christ.

And as thou hast kept us in safety, and refreshed us with thy mercy the last night, for which we bless thy holy name, and with all thankfulness acknowledge thy fatherly care; so let us find the continuance of such thy goodness, O Lord, this day in preserving us from the evils of it, and teaching us to understand, and helping us to perform, the duties owing to our God, to our neighbours, and ourselves, in such a manner as thou wilt be pleased to accept, through thy dear son our blessed Saviour, who has taught us to pray, *Our Father, &c.*

Second CONSIDERATION.

Mal. i. 6. *If I be a master, where is my fear, saith the Lord of Hosts?*

IS not God the supreme Lord and uncontrollable ruler of his own world, king of kings, and lord of lords, the most high commander of all the powers in heaven and earth, to whom all things every where do bow and obey, or, at their peril, resist and make opposition? And shall I, a little contemptible worm, set up my vile perverse humour to thwart his holy will and all-ruling pleasure?

sure? God forbid. O may I ever stand in the greatest awe and dread to provoke his power and justice, who evermore has me in his hands and at his mercy; never let me offer the affront to call him Lord while I forget my duty, and take the wicked boldness to live at my own liberty.

Put thy fear, O Lord, into my heart, and make it so to prevail and bear sway in my soul, that I may never dare to slight thy word and confront thy command. But when I know that thus saith the Lord, I may hear and fear, and forbear the forbidden thing, however it might please me, and gird myself to the known duty, whatever it may cost me. O make me, Lord, so to stand in awe of thee, that I may never adventure wilfully to sin against thee; but as the eyes of servants look to the hand of their masters, so may my eyes wait upon my great master in heaven; not only wait for thy mercy, but in greatest care to discharge my duty, and under a continual concern to perform the service that shall be acceptable in thy sight, through Jesus Christ. Amen.

The Second MORNING PRAYER.

O Lord, the God of our lives, in whose hands our breath is, together with our lives, every morning thou renewest thy mercies, and still layest before us new matter of thankfulness for which to give thee praise and glory. 'Tis thy great goodness, and the riches of thy grace, to deal so well with such as deserve so ill at thy hands; for we are a seed of evil-doers, that have forsaken the Lord, and provoked the Holy One to anger; the leprosy of sin has all overspread our nature, to disable us for our duty, and make us even to every good work *reprobate*, yea, to give us such a bent to evil as *enslave*

enslaves us to our lusts, and to the deadly enemy of our souls : and to the defilement of our nature still have we been adding more pollution in our practice, to make us fit only to be abhorred by the God of infinite purity, if thou, Lord, shouldest take the strict account of us, according to all the sinful omissions and commissions whereof we have been guilty ; our known sins, whereby we have been offensive to the witnesses of our conversation here on earth, and those secret sins whereby we have tempted the omniscience of our eternal witness in the heavens. We confess, Lord, the grievous evils of sin which we have committed against thee, for which we deserve the dreadful evils of punishment from thee ; and those sins so numerous and heinous that fill us with amazement, would sink us into despair, if thou hadst not given thy Son to be the propitiation for them ; but his precious blood cleanses from all sin, even the greatest and the worst : and though we deserve nothing but misery, yet he is worthy, for whose sake thou shouldest shew us mercy. O give us, we beseech thee, a happy interest in that satisfaction which he has made for the sins of the whole world, and lay not to our charge any of the evil that ever we have done, but see it punished in our blessed Saviour, and let the sacrifice of his meritorious death atone for all the guilt wherein we have involved our souls.

Nor do we only beg to have our sins pardoned, but our souls healed and yet further renewed. O that the fountain of corruption and uncleanness in us may be dried up still more and more ! that we may be delivered from that enmity of a carnal mind, and that predominant love of this world, which are *inconsistent* with the love of our God. O help us, *we pray thee, to die with our Lord Redeemer, in crucifying*

crucifying the flesh, with its sinful affections and lusts, that we may die unto sin as he died for it to save us from it, and henceforth live, not to ourselves, but unto him that died for us, and rose again.

O, conquer all the prejudice and enmity of our hearts and minds against thy holy truths and ways, that we may not resist thy spirit, nor stand it out against the warnings and invitations of thy gospel, but so voluntarily submit and surrender ourselves to the conduct and guidance of our Lord Redeemer, that, when thou shalt come to make thy enemies thy footstool, thou mayst spare us in mercy, and take us to thy favour, and make us partakers of the glories of thy kingdom.

O that it may be our hearts desire in all things to submit and conform to thy holy blessed will, and by the effectual operation of thy almighty spirit make that desire so to prosper that we may not only wish, but successfully obtain, all the great and good things for which we wait at thy gracious hands. Give us, Lord, so much of the world's good as thou knowest to be for our good, and sanctify to us what we have, that we may use it aright, and not abuse it, to our hurt, while we have it, and when we lose it make us patient under thy hand, submissive to thy will, and not the worse, but better, for the cross.

Help us, O Lord our God, to do the duties and to bear the burdens of this day; preserve us from all evil of sin, and support us under all evil of suffering; and, as we are still receiving good at thy hands, so let us be in continual care to be doing that which is good in thy sight, through Jesus Christ our Lord, for whose sake we beg all that we need in his own prescribed words, *Our Father, &c.*

Third CONSIDERATION.

Job vii. 20. *O thou preserver of men.*

Psaln cxxi. 5. *The Lord is thy keeper.*

WHO is it, my soul, that still supports and keeps me in life and health, in peace and liberty, in safety and prosperity, that makes me to differ from the sick and wounded, the destitute and distressed, yea, from the dead and damned? Whence comes it that I so often go abroad and return well home, when many are hurt or killed by the way? Can I preserve myself, or command my own safety? Alas! no more than I could at first set up myself, or put together the frame of my own soul and body. But my almighty maker is my continual preserver. Though I am so little mindful of him, never does he forget me; yea, though so often I do evil against him, still he watches for good over me, yea, provides bountifully for me, even when I make his kindness minister to my wickedness; and while I either cannot or do not care for myself, yet the gracious Lord careth for me, and when my eyes are closed his eyes are open upon me, still his mercy and goodness follow me; I ever find it, O that I may more mind it, and be, as I ought, affected with it!

My times, Lord, are in thy hands, my soul and body are still at thy mercy; O let it be in mercy to my soul that thou dost lengthen out my days, and give me such a sense of thy patience with me, and thy loving-kindness to me, that as I ever live, move, and have my being in thee, so I may devote myself unto thee, and keep up the humble correspondence and delightful communion with thee, and have my eyes ever towards the Lord, and my great concern to approve myself sincerely thankful, dutiful,

dutiful, and acceptable to my God, through Jesus Christ. Amen.

The Third MORNING PRAYER.

O LORD God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, and forgiving iniquity, transgression, and sin; even all manner of guilt, which we confess, and of which we do repent. We vile miserable sinners come to beg thy pity upon us, and thy grace still present with us; to make us duly sensible of our folly and corruption, the evil of our hearts, and the offences of our lives, and also sensible, where our true relief lies; and how good it is for us to draw nigh to God: when as all that ever we would have, is in thy treasures; and by our prayers, thou hast taught us to seek it; and seeking in this way, thou hast promised that we shall find it.

O blessed God, if we were not supported and encouraged by the knowledge of thy omnipotent arm, and the experience of thy continual mercy, and the belief of thy never-failing goodness, we durst not draw into thy heavenly presence; after all our transgressions of thy righteous laws; when conscious of such sin, and so much that is offensive, still hanging upon us, as makes us deserve to be rejected and abhorred.

For we were not only depraved by nature, but have made ourselves much more guilty, by all our evil doing, and long custom of sinning: daily adding to the heavy score of our provocations; many that we know, and, O how many more that escape our notice. Altogether, making us exceeding sinful. And thus in our sins we shall lie and perish; if the Lord Almighty, and most merciful, do not graciously make us a way to escape. Such kind-

ness could we never expect at thy hand, holy God, but because of thy own wonderful patience and goodness, which so infinitely exceeds all that is in man.

O Lord, in mercy awaken our stupid souls, and bring us to such a serious remembrance of our sinful ways, that we may flow down in a kindly relenting for them, and take such displeasure at them, and so judge ourselves, that thou may'st not enter into judgment with us, nor inflict the deserved punishment upon us: but spare us, in the multitude of thy tender compassions, and comfort us with the sense of thy pardon, in the beloved of thy soul. Through faith in his blood, O let us be justified and reconciled to our God. And having received the atonement, may we come to joy in God, through our Lord Jesus Christ.

Yea, being so forgiven and acquitted, O that our lusts and corruptions may be also mortified, and sin and satan bruised under our feet: that we may be made so free from sin, as to become the servants of righteousness; servants pleasing to our holy Lord: such servants as are also thy free-men, thy children, the heirs of thy kingdom, and the objects of thy fatherly care: now easy under thy nurture, in thy retinue, and hereafter for ever happy in thy love and glory.

As we loath our vomit, and abhor to cut and tear our flesh, so make us to loath our sins, and abhor that which is evil. That we may not delight to swim in the stream with workers of iniquity, who are fallen from God, and boldly going on in their sins to endless sorrows; but may take safer, wiser, and worthier ways, and seek more pure and heavenly everlasting pleasures: such as are to be found in the feast of an upright conscience, and peace with God, and the love of Christ, and joy *in the Holy Ghost*, and the reviving hopes and fore-
taste

taste of that bliss and glory, which is eternal in the heavens.

And as long as we are here to have our conversation, O let us not lie as rocks of offence, but shine as light in the world; not injurious to any, but useful as we can be to every one; and what in us lies, living peaceably with all men. O help us, Lord, this day, and every day, thus to lead our lives, soberly, righteously, and godly, in the present world: looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ. In whose holy comprehensive words, we sum up all our desires. Our father, &c.

Fourth CONSIDERATION.

Psal. lxxiii. 27. *Lo, they that are far from thee shall perish.*

O What an evil heart of unbelief have I, so prone to depart from the living God, and loving to live without him in the world. Preferring shadows and trifles before the greatest realities, and supreme felicities; and this wretched world's good, even above my ever blessed good; I may think myself wise, in making such a choice, when at my utmost peril it is, and throws me in the way to be for ever lost. Thus shall I be my own destroyer, if the Lord Almighty be not my most merciful preserver; to prevent me with his gracious favour, and shew himself my present ready helper. O put thy fear, Lord, into my heart, that I may not depart from thee; and so keep me in thy love, that I may not have the vile inclination, to seek elsewhere for my satisfaction. And where I am so apt to forget the care of my soul, Father of mercies, take care of me, and never suffer me to wander in the ways of danger; but join my heart to thyself, and preserve me

me safe in thy hands, to thy heavenly kingdom.
Amen.

The Fourth MORNING PRAYER.

O LORD our God, most high and glorious, and blessed for ever, thy greatness is unsearchable, and thy works most wonderful, worthy to be observed of all that have pleasure therein. But O how little is it that we do see of thy infinite majesty ! how much are we in the dark, and short of conceiving any agreeable thoughts of thy divine eternal being ! To know thee as thou art ; or but to think of all thy works, as they do deserve ! 'Tis thy most gracious condescension, O Lord, to take any notice of us, or to accept any of our broken services from us.

We bless thee, That we may appear before thee, and that we are admitted to speak for ourselves unto thee, who hast all that makes for our happiness in thy hands. We bless thee for thy Christ, our Jesus ; by whom alone we have boldness to come into thy presence ; when we are but frail dust and ashes, yea, vile depraved creatures, that have made ourselves sinful and hateful : for which we abase ourselves before thee, as deserving to be loathed and rejected by thee.

But, O good God, be merciful to us, we pray thee, and forgive us, and heal and help us, for the sake of thy own grace and goodness, in thy soul's beloved. Make us to share in the blessed benefit of that great salvation, which in him, thou hast raised up for us. That so, we may find acceptance in thy sight, and have peace with God, and some tokens for good, that thou wilt shew us thy mercy, and grant us thy salvation.

And may the same mercy of God in Christ Jesus, *which discharges* us from the guilt of our sins, also de-

deliver us from the dominion and affection of them: that we may not be brought under subjection to them, nor have our hearts set upon them: for we shall fall by them, and perish in them, if the almighty hand of our God do not help us out of them. O let thy holy sanctifying Spirit, which is the power of the most high, come powerfully upon us, and work mightily in us, enabling us to mortify the deeds of the body.

O give us not up to vile affections, to commit wickedness with greediness: but turn us, Lord, from the evil of our ways, and secure our hearts unto thyself. Purify that fountain of action, that no ill designs or filthy lusts may range in the hidden man of the heart. And where we cannot govern that treacherous part ourselves, enable us by thy grace, and create the clean hearts, O God, and renew right spirits within us.

Thou that gavest thyself for our sins, to deliver us from this present evil world, help us, Lord, as long as we have to do with it, to live above it; and even while our hands are in it, to keep our hearts loose from it, looking through the things temporal, to those things that are eternal. And may all that here befalls us work for good to us, and turn at last to the most blessed account, when we shall exchange our present earthly conditions for the everlasting heavenly habitations; there to live in the love and joy of our Lord, world without end.

Help us, O Lord, in all our several places and offices this day. Let thy heavenly blessing descend and rest upon us; and let thy holy spirit direct and enable us, to refrain from every false and evil way, and to demean ourselves, and order our conversation, and discharge our duties, with good acceptance in thy sight, through thy beloved Son, our blessed Saviour: confiding in whose powerful me-
diation,

diation, we continue to pray, according to his own appointment, *Our Father, &c.*

Fifth CONSIDERATION.

Isa. lxiv. 8. *O Lord, thou art our Father.*

Mat. vi. 9. *Our Father, which art in heaven.*

THE father of spirits is my father : I am his off-spring ; and to him I owe not only my natural, but spiritual life. Before I was, he took care of me, to chuse my inheritance for me, yea from everlasting, I believe he had thoughts of love to me. And still do I find his fatherly dealings with me, heaping variety of blessings, pertaining to both worlds, upon me. O that the most high God should open his eye upon such a one ! That he should surprise me with such large effusions of an overflowing bounty ; amazing mercy ! Wonders of Love ! What shall I render to the Lord ? How shall I ever be thankful enough to my God ? Heavenly Father ! How have I failed in my duty to thee ? How wickedly sinned against thee ? Utterly unworthy am I to be owned as thy child : yet will I go to my father, who is the father of mercies ; and wait at his throne of grace, to obtain mercy, and grace to help in time of my need. Father, forgive me, and receive me ; and by thy grace, make me such a follower of thee, as a dear Child, that thou may'st take pleasure in me, and cause thy face to shine upon me, to make me bold in my God, and cry Abba Father, and love to draw nigh to thee, and delight myself in thee, and with all my Soul, to bless and praise thee. Amen.

The Fifth MORNING PRAYER.

O LORD our God ! thou art high above all nations, and thy glory is above the heavens.
Thy

Thy throne is established of old, thou art from everlasting. How manifold are thy works ! in wisdom hast thou made them all. They are great and honourable, sought out of all that have pleasure therein. Thou hast made thy wonderful works to be remembered. The Lord is gracious and full of compassion. We are not only the works of thy hands, but the living instances of thy mercy and bounty ; by which it is, that we are in life and hope, and comfort here before thee this morning.

Thou didst create us after thy own blessed image, in a holy and happy state : but we have made ourselves vile and wretched ; unable to help ourselves, and unworthy that thou, O Lord, shouldest help us ; when still there cleaves to us so much that is offensive and provoking in thy sight. We acknowledge and bewail our ignorance and unbelief, pride, and wrath, lust and sensuality, worldliness and strangeness to our God ; our insensibleness of thy love, and unthankfulness for thy benefits, resisting thy authority, and contempt of thy word and commandments. That we have not been awed by thy threatnings, nor trembled at thy judgments, nor been allured by thy promises, nor won by thy mercies ; but stubborn and untractable to thy holy pleasure, and careless and unreformed under all thy dealings and dispensations : that nothing has wrought upon us, and prevailed with us, to make us such as thou wouldest have us.

And what shall we say unto thee, O Lord, after we have so trespassed upon thee ? Nothing have we to say for ourselves, but humbly to implore mercy at thy hands. O let thy mercy hold the hand of thy justice, from doing execution upon us, and spare us, merciful father, and deliver us from the deserved punishment of all our sins, for thy own mercy sake, in the blessed Saviour of poor lost sinners.

ners. Blot out our transgressions, and take away our sins; that they may be cancelled, even as if they had not been committed.

Nor only set us clear from all that is past, but restrain and preserve us by thy grace, from running into such evils for the future. However sin may be represented to us in the hour of temptation, O give us eyes open'd and enlightened, to see it as the cause of every curst evil, and followed with thy wrath and everlasting damnation: and help us, in thy fear, so to depart now from iniquity, that we may not depart from thee accursed into that extremity of misery: but living in thy holy fear, may die in thy blessed favour, and find admittance into thy eternal glory. Yea, so fill our hearts with thy love, that we may abhor to sin against our dearest Lord, and delight to do thy will: never so pleased with ourselves, as when most pleasing to the God of all our mercies. O make us holy in disposition, and in all our conversation, such lovers and followers of holiness, that we may see the Lord, and find and enjoy our God, to the satisfaction and rejoicing of our hearts; here, in part, as far as we can attain, and hereafter in fullness, as much as we shall desire, and that for ever.

And help us, Lord, while we are here, to abide in our callings with God; to remember thee in all our ways, and have an eye to thee in all our affairs. And whatever may seduce us another way, to hear thy voice, while it is called to-day; and even this day, as having no assurance of another. O make us full of care so to spend every day, that in the end of our days, we may go off in comfortable hope of the blessed end of our faith, the eternal salvation of our souls: through thy tender mercies, and our Saviour's precious merits; in whose
name

name and words, we continue to pray, *Our Father, &c.*

SIXTH CONSIDERATION.

Pfal. xxxix. 7. Now Lord, what wait I for? My hope is in thee.

IN a world where I can enjoy so little good, and am surrounded with so much evil, what comfort of my life, were it not for my hope? And how vain all my hope, that is not in my God? If I trust to the world's promises, it will be sure to deceive my expectation; because it can never fill me, and ere long 'twill utterly fail me. But from the Lord never can I hope for greater or better things, than he is able to do, and free to bestow. No friend or father so dear or sure. None so full of pity, none so rich in mercy. How often has he spared me in my sins, reviv'd me under my fears, reliev'd me in my straits, surpris'd me with his blessings, and refresh'd me with his comforts? Be I then never so unworthy, yet will I hope continually, and still trust what I have so often tried; nor only trust in his mercy, but rejoice in hope of his glory.

O God of hope, my hope and trust from my youth! On thee will I cast myself even until death. Where my sins are enough to ruin all my hopes, thy long experienced goodness bears up my sinking soul. So has thy grace super-abounded over all my abounding sins, and so faithful, as well as merciful, art thou to forgive them, when we confess them; so ready to allow for our weak frame, and accept our willing mind, that never will I cast away my hopes, nor leave off my prayers; but still pray and hope, and quietly wait for the salvation of the Lord.

The

The sixth MORNING PRAYER.

UNTO thee lift we up our eyes, O thou that dwellest in the heavens, waiting upon the Lord our God, till thou have mercy upon us ; according to thy loving kindness, and according to all our needs and distresses. In the multitude of thy tender compassions, blot out all our transgressions ; that they may not hinder our prayers from rising up into thy presence, nor thy blessings from coming down upon our souls.

O how justly mightest thou, Lord, stop thy ears to our unworthy cries, as we have often turn'd a deaf ear to thy gracious calls ; and let us cry in vain for thy mercy, as we have rejected so many of thy motions exciting us to our duty ? yea, thou mightest abandon us over to ourselves, as we have too much loved to live without thee in the world : and so, put a period to all our hopes, and leave us to perish in our sins ; but, O Lord God, merciful and gracious, long suffering, and plenteous in redemption, not delighting in the death of sinners ; deal not with us after our sins, nor reward us according to our iniquities : but look upon us with an eye of pity in our blood, to bid us live ; and where we have sinned as frail impotent creatures, forgive us, and shew thy favour to us, as an Almighty Lord, and most gracious God, and tender father, in the son of thy love.

And as we beg for mercy, to forgive our sins, so for grace, to raise us still more and more above them, and enable us against them, and make us virtuous over them. Yea, so to quicken us, that we may live unto righteousness, and walk, as becomes thy children, in simplicity and godly sincerity, having our conversation in the world, and framing the course
of

of our lives to the glory of thy name. Renew us still more and more after thy blessed image; and create us in Christ Jesus to good works: yea make us to abound in the fruits of the spirit, and those better things which do accompany salvation

And to hearten us on now upon the way, shew us, O Lord, more of those most inviting glorious enjoyments which are at the end; and how short is the time, till all the trouble of duty will be over, and nothing remain but ease and delight, rapture and triumph forever. Help us, holy God, to live as the heirs of such heavenly hopes; and so to believe, that we may not be confounded. While we hope in thy mercy, let us serve thee in sincerity, and still keep in the way of our duty, leading to the kingdom of thy glory.

And whatsoever we have of this world, O let us not trust to it, nor rest in it: but remember still from whence we had it, and go in care to serve and glorify our Lord, in the use of it; ready at thy call to part with it, and evermore prizing and preferring the blessed giver of all, infinitely above it; counting all but as loss and dung, that we may win Christ, and be found in him, and made the happy partakers of him, and the glorious everlasting inheritance purchased and prepared by him.

And as thou, Lord, hast preserved and refreshed us the last night, for which we give thanks to thy name; so be pleased to care for us, and shew thyself good to us this day. Direct our path, and prosper our work. Let us trust in the Lord, and do good: hope for thy salvation, and keep in the way of thy word, leading to it: and so spend this, and all the days of our lives, that we may have comfort in the day of our death, and find it the gate of everlasting life, through the tender mercies of our God, and the precious merits of thy dear
Son

Son our Saviour, who has put these words of prayer into our mouths, *Our Father.*

Seventh CONSIDERATION.

Mal. i. 8. *Offer it now to thy Governor ; will he be pleased with thee ?*

WHAT have I done, my soul, to carry no better in my addressee to the majesty of heaven ? Making oblations of such crude materials to the most high God, rushing boldly upon my eternal judge, and talking to the king of kings, as if he were such a one as myself ; when he is not only dreaded by the biggest princes upon earth, but rever'd and ador'd by all the angels in heaven. Shall he that will not give his glory to another, endure such contempt, from even the vilest creature ? How much worse is it than the sacrifice of fools, who do they know not what ? when I know what a contemptible worm I am, and yet make so bold, as if I were on a level with my eternal Maker.

Great God ! I am cover'd with confusion to think, how I have forgotten, not only thee, but myself ; in sacrificing the corrupt thing, which deserves rather vengeance, than acceptance. Now I see more of thy glory, I abase and abhor myself before thee. Thy name be blessed, that I am not consumed. And praised forever be the mercy of thy government, to spare such as cannot forgive themselves. O may I never grow upon such patience ; but fear the Lord, and his goodness ; and serve thee with more humility and reverence, as one overcome by such wonderful lenity and forbearance. For all my foul miscarriage, I take to myself shame and confusion : and for thy abounding grace and clemency, to thee, my great and good God, for ever be *all the praise and glory.*

The

The First EVENING PRAYER.

MOST great and glorious Lord God ! heaven is thy throne, and the earth thy footstool, and every creature in both continually in thy sight, and at thy disposal. It is thy gracious and wonderful condescension, to admit poor sinful worms in to thy presence, to open our case before thee, and beg what we want from thee. But encouraged by the infinite goodness of thy nature, and the kind declarations of thy word, we are bold to come and humble ourselves at thy footstool, to implore relief of our distresses, and the supply of our necessities, at thy bountiful hands.

To thee, O Lord, we pour out our complaints and make confession of our sins. 'Tis vain to cover our transgression, as Adam, and think to hide iniquity in our bosom. For dost not thou see our ways, and count all our steps ? and shalt not thou search out the closest evils that we run into, or but allow of ? Thou knowest the secrets of our hearts, and the whole of our case : what rank seminaries are our hearts, of sinful motions ; and how our mind are continually annoyed with evil thoughts ; which do all defile us within, and incline us to produce in words and deeds, what we have so conceived in our minds. For how can the corrupt tree bring forth good fruit ? We have involved ourselves in such sad necessity ; and the fault is our own, when we suffer Satan to fill us with evil, and give it allowance in our souls. So evil have we done in thy sight, O Lord ! be merciful to us, we beseech thee, forgive our iniquities, and heal our souls, that have so greatly sinned against thee. O let that infinite propitiation which our Lord Redeemer has made for the sins of the whole world, be
gra-

graciously accepted upon our account, and for all our sins.

And may the thoughts of thy presence, thy holiness, thy irresistible power, and terrible judgments, be deeper imprinted on our minds, and have a more prevailing influence on our lives. To keep us from every evil way, especially such as we are most inclined to follow. Guard us, O Lord; where we are weakest, and secure us by thy effectual grace, where thou knowest our danger to be greatest. Alienate our minds from the love of those vanities, wherewith we have been too much pleased; and let us not again be overcome, by the temptations wherewith we have been so often defeated.

Upon thee, who callest us to come to thee for help and relief, we wait, to bring us unto thee, and encourage us to trust in thee, and be bold in our God, and to fill us with that love which casteth out fear. O work in us, what thou requirest of us. And however thou art pleased to deal with us, save us from the unbelieving and murmuring thoughts, that deject our hearts, and destroy our hopes. Seeing all comes upon us from thy hand, and is ordered most wisely for good and gracious ends; and waiting patiently on thee, our hope shall not make us ashamed, nor our expectation perish. And when thou art pleased, Lord, to send prosperity, and give us the world's good, O let it be for our soul's good; to fill our hearts with thy love, and make us more abound in thy work, and delight to do thy will: proceeding cheerfully in the way of our duty, till, thro' thy mercy, we reach to the kingdom of thy glory.

With us, be good and gracious to all men living; thy church especially, and this church particularly. *And herein, to the queen's majesty, that she may*
long

long continue its beloved nursing-mother: and to the nobility, and all in authority, and in the ministry. That they may be promoters of truth and peace, and virtue, and piety. And to all the several ranks and sorts in church and state, that they may be lovers and followers of that which is truly good and praise-worthy. Mercifully relieve all that are in distress and misery: graciously provide for such as are in want and poverty. Shew thy favour to all our friends, relations, and neighbours: bring and keep them in thy true and holy ways; that they may find the good and blessed end. Take us all to thy fatherly care, O Lord, this night. Keep us safe under thy protection, and ease and refresh our frailty with thy sweet mercy; that in the morning we may give thee glory, and all the day serve thee faithfully: throw thy continual grace and goodness to us, in thy dear Son, our only Saviour: and to him with the Father of our Lord, and the eternal Spirit of both, be all honour and glory, might and majesty, praise and thanksgiving, now, and world without end. Amen.

Eighth CONSIDERATION.

Heb. xii. 23. *God the judge of all.*

IF the news of judgment to come made so stout a sinner as Felix to tremble; shall I hear or think of it, without an awful consideration of my own concern in it? When I shall not escape in the crowd, nor have my matters huddled up there in haste; but find a scrutiny, and go through a trial, as exact and full, as if there were never another person but myself to be judged. For does not my judge search the reins and hearts? and has he not a piercing eye into all the conduct of my life, and all the secrets of my soul? I dread to think how
bold

bold I have made with such an all-seeing tremendous majesty, who thoroughly knows every particular circumstance, and has the whole absolute power over me, even as he will, to dispose of me, and give me my final doom, for heaven or hell everlasting. Confusion covers me, consternation overwhelms me, and the deepest humiliation behoves me. What shall I say unto thee, O Lord, when thou shalt bring me into judgment? my flesh trembles for fear of thee, and I am afraid of thy judgments. Have pity upon me, I beseech thee, and absolve me through Christ Jesus, from all the guilt which fills me with dread of thy wrath. Give me a heart truly penitent for all that's past; and such grace, as shall keep me ever mindful of my great account, and in the most conscientious care, to approve myself to my witness in heaven, from whom I must receive my ever-abiding portion; that I may find a sentence of mercy, for which to bless and praise thee eternally. Amen.

The Second EVENING PRAYER.

O Eternal, all-seeing, and Almighty Lord God! Thy greatness is unsearchable, thy majesty incomprehensible, and thy judgments against incorrigible offenders insupportable. We come with awfulness and dread into thy holy presence, conscious of our mighty distance, and extreme unworthiness; and bewailing our manifold provoking sins; for which thou mightest justly reject us and abhor us, and pour out thy wrath intolerable upon us. O the depraved nature and filthy corruption that have overspread us, and wrought in us such sad effects, as to disorder every part, and give us cause to groan under the grievous malady, of our *dark, vain, and carnal minds, our dull stupid consciences,*

sciences, our proud, hard, earthly and deceitful hearts, our perverse enslaved wills, our turbulent passions, vile affections, treacherous memories, polluted fancies, senses the inlets of lust, and members the instruments of unrighteousness. O, how are we fallen from the honour in which thou didst create us! how low, by reason of our sins! O that we may be as low in the abasement of ourselves, and so repent of the sinful evil we have committed, that thou mayest not inflict upon us the dreadful evil which we have deserved. Though we are unworthy of any such favour at thy hands, yet thou, O Lord, gracious and full of compassion, shewest thy readiness to forgive, in putting us upon asking for our pardons: and what is thy delight to grant is our encouragement to come and beg, that we may receive. Have mercy upon us, O God, according to thy loving-kindness, and in the multitude of thy tender compassion blot out our transgressions; accept the most available atonement made by thy dear son our blessed Redeemer, as the propitiation for all our sins.

Though comfort is more than belongs to us miserable sinners, and nothing but sorrow our due portion, yet, O Lord of love, take the motive even from our misery to shew us mercy, and revive our souls with the sense of thy pardon, and the joy of thy salvation, so to win our hearts to thyself, and secure us in faithfulness to thy holy interests, that we may not, for any pleasures of sin, forfeit the enjoyment of thy love, which is better than life.

O gracious God, our heavenly father, be pleased to reveal thy Son in us, and enable us to receive and apply him, with all his saving benefits, to ourselves, and to trust our all into his hands, and depend on him alone for the salvation of our souls;

yea, help us to surrender ourselves to him, to be guided and governed by him, and to shew our faith in him by our love to him who has first loved us, and by our love also to all thine, and to all men for thy sake ; yea, let the life of our faith be seen in our liveliness and readiness to every good work, whereby we may edify our brethren, glorify our God, and promote the peace of our minds, the best comfort of our lives, and the eternal happiness of our souls.

Keep us, Lord, so mindful of our short abode here, and our certain removal from hence into the place where we must for ever abide, that we may pass the time of our sojourning here in thy holy fear, and in continual care so to prepare for our great change, that whenever it comes, we may depart in peace, and in good hope, through grace, to be received up into thy glory.

And that we have been spared so long to survive multitudes whom we have seen taken off before us, and that we have not only the blessings and comforts of this life, but the means and expectations of an infinitely better in mercy still continued to us. O, how graciously has our God dealt with us, and what great engagement has thy love laid upon us ! We bless thee, Lord, for our lives, and what we have of *this* world's good, but especially for our heavenly hopes, and those opportunities and advantages which we have for our souls, to build us up in thy grace, and to make us fit for thy glory. O give us (we pray thee) hearts duly sensible of all that thou hast done for us, and stedfastly purposing to carry towards thee as does become us. This night let us experience, Lord, thy goodness to us both in preserving and refreshing us ; for all our comfortable expectation is from thee, and all the *praise and glory, service and duty*, that lies in us
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we desire to render unto thee, not only at this present time, but for evermore. Amen.

Ninth CONSIDERATION.

1 Cor. iv. 7. *Who maketh thee to differ ?*

THAT I am not in the case of that beggar or malefactor, of that worm or toad, what have I done to raise my condition above them ? Is not the distinction only from the favour of my gracious Maker ? The tattered wretch that waits for an alms at my door might have been the housekeeper, and I the beggar ; the malefactor might have been my better, and the worm or toad, so vile by nature, yet are not so bad as the wicked transgressor. 'Tis thereafter as I use my superiority, that I shall have cause to glory. The criminal that went off a right penitent, will have infinite advantage of the hypocrite that here passed for a good man and true. And the sinner that hated to be reformed shall wish he might have gone off like the brute, rather than abide for ever by the punishment of his impenitence. May I learn the policy as well as duty of shewing mercy to such as I see in misery, and contribute what in me lies to turn the wicked, considering myself that I be not tempted to become as wretched. Mercy to the brute, as God's creature, and charity to the rake, in plucking him as a brand out of the fire, are acts well becoming one who knows he has nothing but what is owing to heaven's kindness, for the distinction that makes him superior to either.

Keep me, O Lord, from envying any above me, who are but bigger stewards, and so will have heavier accounts ; and also from despising any below me, who may come off easier, because their trust was lesser. Where they would be refreshed
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with some fragments of what I abound with, make me willing to communicate, not in vain glory, but conscience of my duty and gratitude for thy bounty, to give of thy own which thou hast put into my hands ; that not to me, whom thou hast made to differ, but to thee, O blessed God, the gracious donor, may for ever be all the honour.

The Third EVENING PRAYER.

Blessed Lord God, the eternal omnipotent Creator of heaven and earth, thou art infinitely great above all our comprehension, but hast been pleased so to reveal thyself in thy word and works, that we may discern how wonderful thou art in thyself, and also in what thou hast made and brought to pass, and cannot but admire and adore thee, and offer-up all our highest praises to thee, when we wisely consider thy doing.

But O, how have we forgotten thee and ourselves, and all our greatest everlasting concerns ! to fall in with this present world, and so give ourselves to mind the body till we have neglected our souls, and the provision we should make for the eternal world to come, when the main of our business here is to prepare for what shall be hereafter ; and as we now demean ourselves, so it will go with us for ever. We cannot but accuse ourselves of the guilt for which our hearts condemn us, that so slothful we have been in the most great and needful of all works, and in such vanity of conversation we have lived, and so bold we have made with our God, not only to trifle in thy work, but boldly to go on against the light and charge of thy word ; and for the ill frame of our minds, and all the offences of our lives, justly mayest thou abhor our souls, and reject our prayers, and leave us to *perish in our sins.*

But, O Lord God, infinitely good, we beseech

thee, deal not in strictness of justice by us; but according to our extreme need, shew thy tender mercy upon us. Pardon all the great innumerable sins, whereof we have been guilty. Let the blood of Jesus Christ, thy dear Son, cleanse us from them: and let the sanctifying grace of thy holy spirit raise us above the love and power of them.

And being so released from the slavery of our sins, help us to run with enlarged hearts in the way of thy commands; to serve thee with faithfulness, and also with gladness: rejoicing in the way of our duty, and counting it the sweetest pleasure of our lives, to be pleasing unto our God. O give us understandings to know thee, and hearts to love thee. Thou that art the most amiable in thyself, and full of loving kindness to us, wilt thou, Lord, so open thy amiableness before us, and so convince us of thy love to us; that we may find our hearts burn within us, and thy love mightily prevail with us, to make us disregard every thing in the world, that would come in competition with our blessed Lord; that we may not be seduced with the most alluring objects, which would take us off thy love: seeing all is but vanity and shadow, emptiness and nothing, compar'd with the infinitely good and blessed for ever. Thus preserve us, Lord, who put our trust in thee: secure us under the shadow of thy wings, and keep us in thy love, looking for the mercy of our Lord Jesus Christ unto eternal life.

And may all that are now alive with us upon earth share in thy mercy and bounty, according to every one's case and necessity. Such as have not thy word and gospel, grant them, Lord, so great a blessing: and all that have it, make them so conformable to it, that they may be indeed the better for it. Prosper all designs and endeavours, for the enlargement and welfare of thy church: and break

the power, and frustrate the malice of all that set themselves against the Lord and his Christ.

Pity poor sinners that are in an evil and dangerous condition: convince them of it, and turn them from it; father of mercies have mercy on them: give them the repentance unto life; forgive their sins, and glorify the riches of thy grace in recovering and healing their miserable souls. Save thy people, O Lord, and bless thy inheritance: feed them also, and lift them up for ever. O may they prosper and multiply, and replenish the earth, and make the way still more frequented that leads to heaven.

Continue, Lord, thy wonderful patience and goodness to the sinful nation, whereof we are sinful members. O that all thy gracious dealings with us may produce some better effects, than yet have been seen upon us. That we may not carry on the provocation of our sins, to pull down thy judgments; but better remember ourselves, and turn to the Lord, and walk as a people so spared, and delivered, blest and obliged, (time after time,) as we have been.

May the queen's pious example still honour the faith of Christ, and her royal authority defend it. As she reigns by thee, so let it be for thee; to promote thy holy religion, the peace and welfare of the nation, her people's present good, and everlasting salvation.

Let not magistrates bear the sword in vain; nor ministers be slack and faithless in their sacred function: and let neither fail of the desired success; but be instrumental to suppress disorder, vice and wickedness; and to advance unity, virtue, holiness, and the salvation of many souls.

The poor and oppressed, the diseased and pained,
Lord, raise them up friends and means; and send
 them

them suitable help and relief. Yea, be thou their helper and comforter, to sanctify and ease the cross to them; and make haste, (in thy good time) to remove and take it away from them. Deal graciously, O Lord, with our friends; and be good to all that have done us good. O let them receive infinitely better at thy hands, and find everlasting favour in thy sight.

And thou, Lord, who only makest us dwell in safety, shelter us under the shadow of thy wings this night. Defend us from all things hurtful to us; and give us such repose, as shall fit us for our duty, and engage us to give thy name the glory. And for the mercies of this day, and of all our days, (Mercies to us, and to all thine) unto thee, O Lord our God, be all the glory rendered by us and them, with the most thankful hearts, now and for evermore. Amen.

Tenth CONSIDERATION.

Heb. ix. 27. *Once to dye; but after this the judgment.*

HOW fast am I hastening away to my grave, and how soon shall I be there? no avoiding the stroke of death: nor yet any ceasing to be, when I die. No sleeping for thee, my soul, when my body falls into its last sleep. But thou wilt subsist in thy immortal frame, and be then more awake than ever. O what have I dreamt of a long vacation after death; and put off my last accounts to the world's end? No such prorogation; but quick work shall I find, and at my very death, my eternal state determined, by which I must for ever abide: and the last general judgment will only declare and confirm what has past before; and bring my body in also for its share.

O then, what an alarm is here ; to think, that this year, this month, this night, my soul may be required, that still I am on the brink of eternity ; and the time is as nothing, till I shall there be taken in most certainly ! How should this deaden me to all things in the present world ; and make me very little regard its smiles or its frowns ; which now are, and so quickly will be no more ? I am stupid and mad, to be keen and eager upon any thing here ; and the while, forget or disregard what shall be my portion world without end.

O how impertinent will it be for me, in the very next moment after death, to reflect where I lived, or what I had, or how I pass'd here on earth ; when I am cut off from it, and shall never have any thing more to do with it ; but be taken up in an amazing state, extremely different from all that's here to be found ?

O gracious God ! Open my eyes, and engage my mind, so to see and ponder it now as to stand me in stead, and do me good for ever : that I may be cooled to the present world ; and while I am in it, may shew my greatest concern : to defend myself from it, and to do all the good I can, with what I have of it. That when call'd to account for my stewardship, I may receive a comfortable sentence from my eternal judge. O father of mercies, have pity upon me, and enter not into judgment with me thereafter as I have deserved from thee : but let me find mercy from thee in that great day, when I shall appear before thee. And for the sake of thy dear Son, the blessed Saviour of poor lost sinners, Lord, shew me thy mercy, and grant me thy salvation. Amen.

The Fourth EVENING PRAYER.

O LORD God, most high and everlasting ! from whom we derive our being and life, and all the good and comforts of both : and at whose hands we hope to receive infinitely better things, than any that we are capable of enjoying in this world. We do here cast ourselves at thy footstool, thankfully acknowledging all thy continual mercy and goodness to us ; and humbly confessing our own ill desert, of any favour that we have received at thy hands. Because we have so ill used all the kindness and bounty wherewith we have been so much, and so long engaged already : for thy ways, O Lord, have been ways of mercy and loving-kindness to us, even when we have gone on perversely, in the ways of our hearts ; stupidly forgetful of thee, or wickedly rebellious against thee. And have not only been careless to observe thy pleasure, and negligent in the performance of our duty, but bold to go on in our sins, against thy express charge ; and to break through all the prohibitions and denunciations of thy word, which thou hast given out, to check and deter us from the error and evil of our ways.

And these so great and frequent sins are enough to spoil all the good success of our prayers : when so evil we have done, and so full of offence our lives have been, and still we have so much defective in us, amiss with us, and provoking upon us ; that we have the greatest need of mercy at thy hands ; and come now to beg relief, according to all the necessities of our souls. O that we may find it, for our blessed Lord Redeemer's sake : though we have sinned, as poor frail impotent creatures, gracious God, forgive us, and shew thy favour to us.

as a most merciful father, in the son of thy eternal love.

And may the mercy of God that pardons our sins, also promote the renovation of our minds, the sanctification of our souls, and the reformation of our lives. Wherein soever our hearts condemn us, for doing wickedly, preserve us, we pray thee, by thy grace, from such provocation of thy heavenly majesty. O help us, Lord, to break up the fallow ground of our hearts, and so to sow in righteousness, that we may reap in mercy. Let us not be barren and unfruitful ; but bear still more and better fruit, to glorify our heavenly Father, and adorn the doctrine of God our Saviour. To this end, put thy laws in our inner-parts, and write them in our hearts. Yea, so renew us in the spirit of our minds, after thy holy image, that we may resemble our father in heaven, and be followers of God as dear children ; so intent upon our heavenly eternal concerns, as to take us off all eagerness after these poor earthly things ; which are so empty and unsatisfactory, so perilous and transitory. And help us, even in our greatest prosperity, still to retain our firm affiance in thee, our whole dependance upon thee, and all our expectation from thee ; to be guided by thy council, till received into thy glory.

And thou, O God, who art good to all, remember in mercy every one of thy poor creatures, who are now upon their trial, in this land of the living. Turn and conquer the hearts of thy enemies ; and bring even strangers and foreigners to be fellow-citizens with the saints, and of the household of God. And may all professors of the christian faith, shew their faith by their works ; even such works as may shine before men, to the glory of thy name.

Let

Let thy mercy still surround us, Lord, like the waters of the sea, which thou hast made to flow about our land. O bind up our wounds and breaches, forgive our iniquities and provocations. Purge us still more and more from all that offends our God; and yet make us such, that thou mayest take pleasure in us. O continue thy gospel to us; and let us not only speak for it, but live as becomes it, and be true to that true religion whereof we do make profession.

Let the queen's life and soul and welfare be precious in thy sight; and thy truth and religion and glory in her's; may she represent thy wisdom, holiness, justice and goodness, as well as thy greatness, majesty, power, and authority. Preserve her long in safety; and make her reign easy and happy. Bless her relations and nobles, and make them eminent for life and piety, as well as for rank and quality. May her counsellors be endued with a spirit of wisdom from above; and all that bear rule under her, answer the ends of government, in suppressing the unruly, punishing the obnoxious, and encouraging thy faithful servants, thy holy fear, and whatever is good and praise-worthy.

Let all that minister about holy things be filled with the spirit of wisdom and holiness; that they may understand how to instruct others in the way of salvation, be zealous promoters of the true faith of Christ, and bright examples of a godly life.

All that lie under any sickness, sorrow, or sad accidents, O Lord, bless to them the afflictions pressing upon them; that the bodily diseases and breaches may be for the soul's health and happiness; and all the present tribulation promote their everlasting salvation. Speak peace to all troubled minds; and heal the wounded spirits. For the op-
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pression of thy servants, and fighting of those that suffer for thy name-sake, and for the gospel, and conscience-sake, arise, O Lord, and set them at liberty, and in safety. Break the snares laid for them ; and so deliver them out of the mouth of the lion, that thy people and sheep of thy pasture may shew forth thy praise, and rejoice in thy salvation.

All that have shewed us favour, or wish us well, let them find favour in thy sight, and be answered in all the good wishes of their hearts. And such as have done us wrong, or seek our hurt, O Lord, forgive them, and do them good. And so direct our ways to please thee, that even our enemies may be at peace with us.

Give us such a sense of the exceeding worth of souls, and such an earnest desire of their eternal bliss, as may make us ready and glad, while we have time, to do all the good we can to all men. For thou hast not only laid upon us the commands of thy word, but all the engagements of thy mercy, to bestir us, with all our ability, in the way of our duty. And we desire now humbly to offer the sacrifice of our thanks and praise, for all the great and continual favour that we have found in thy sight. Blessed for ever be thy name, O Lord our God, that thy grace abounds even over all our abounding sins : that we have not sinned ourselves past hope of help, from the Lord Almighty, the God of all grace and mercy. And though the burden be intolerable, thou can'st ease us : and though our sins be exceeding sinful, thou art ready to forgive us. And when we, (as frail creatures) so often do miss it, and forfeit all our title to the blessings of heaven, yet thou, Lord, bearest with us, and art indulgent to us ; because thy goodness is like thyself, still the same, and thy mercy endures.

dures for ever. O gracious God ! we admire the wonders of thy love ; we admire the riches of thy grace. We wait for it still, according to all the necessities of our souls ; and beg that we may still find it, in every time of our need : even grace sufficient for us, to forgive our sins, to sanctify our souls, to save us from the damnation of hell ; and to glorify us forever in the kingdom of heaven. And till thou hast brought us to that ultimate end of all our wishes, O make us duly sensible of all thy present mercies, and thankful, as we ought to be, for all that thou hast done for us. And for all good things still continued to us, and all the blessed hopes that thou art pleased to set before us ; not unto us, O Lord, not unto us, but to thy name alone be all the praise and glory, rendred by us, and by all thine, now and for evermore. Amen.

Eleventh CONSIDERATION.

Luke i. 47. *My spirit hath rejoiced in God my Saviour.*

O What would all other mercies avail me, without the mercy of a Saviour, to redeem me ? All this world's good would do me no manner of good ; to enjoy it for a short time, and then be out of all here, and most miserable for ever. When I had broke and destroyed myself, it was not in me to repair the woful breaches, and emerge out of the dreadful ruin ; but the Lord of love has remembered me in my low and lost estate, and laid help upon one that is mighty to save ; our strength and our redeemer, who is a prince and a Saviour, that has made an atonement for sin, and routed all the forces of death and hell. The hope and joy of the lost world, to whom all the ends of the earth may
look

look and be saved, in whom I trust, for all that I need and desire to do me good. What such melody as the name of Jesus in my ears? What such jubilee, as the salvation of Jesus to my heart? All my joy in God is through Jesus Christ our Lord. And when I find all the deadly maladies of my soul healed, then shall I leap for joy, sing the praises of my heavenly physician, and from the ground of the heart, strike in with his favourite disciple. Rev. i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests to God, and his father, be glory and dominion forever and ever. Amen.

The Fifth EVENING PRAYER.

Blessed Lord, the ever-living, and all-seeing God! Thou art no where absent, but fillest heaven and earth with thy presence; and in thee we all ever live and move, and have our being: thou art acquainted with all our ways: yea, there is not a word in our mouths, nor a thought, or wish, a motion, or inclination, in our hearts, but O Lord, thou knowest it altogether. Unto thee who searchest the hearts, and tryest the reins, we confess and bewail, not only the open transgressions of our words and our ways, but the secret sins of our hearts and minds; and humble ourselves before thee, for all our unbelief of thy holy all-seeing eye, and heart-searching word; yea, that we have taken up with such a believing in thee, as has but made us the bolder to offend thee. O help us, we beseech thee, so to judge ourselves, that we may not be judged of the Lord. Forgive the thoughts of our hearts, and the guile of our spirits. Give us such convictions of our sins, as may hasten us to the *Salvour of our souls*. O wash us in that precious blood,
which

which cleanses from all sin, that thou mayest not abhor us, for our provoking ways, but accept us, for his dear sake.

Who can understand his errors? cleanse thou us, Lord, from secret faults. Keep back thy servants also from presumptuous sins, that they may not have dominion over us. And help us so to think on our ways, that we may turn our feet to thy testimonies, and refrain from every false and evil way. Yea, let us not delay, but make haste to observe thy commands, and to be, and do, as thou wouldest have us, while we have time before us. Yea, make us to love that which thou dost command, to delight in the law of the Lord, and in it to meditate day and night. That it may be our monitor and preservative, to keep us from folly and wickedness, from misery and ruin; and also our guide and comfort, to lead us on in thy holy fear and love, to thy heavenly kingdom and glory.

Thou, Lord, hast the fulness of all that grace which is so wanting in us: O be pleased, mercifully to impart it unto us, and bestow it in a more plentiful measure upon us: even such grace, as shall abound in us; to make us abound in thy work, and full of strength and delight to do thy blessed will.

And because this is not our rest, but we shall soon be removed away from hence, and never return hither again; O keep us, Lord, we pray thee, so mindful of our short time, our frail estate, our slippery standing, and uncertain terms in this world, that we may pass the remaining time of our sojourning here in thy holy fear; full of care to finish the work which thou hast given us to do, and to approve our very hearts unto the Lord, that we may at last depart hence in thy blessed favour, and attain (through thy grace) to live forever with thee, in thy heavenly glory.

And

And to our prayers for ourselves, we join our intercessions for all men. As thou, Lord, hast made them capable of thy blessings; so make them partakers of the same: especially the spiritual blessings of thy Son, pertaining to thy heavenly kingdom. Pour out the spirit of truth and holiness, and unity, and love, upon thy church; that all who profess the religion of our Lord, may, with one consent, combine to maintain the purity of doctrine, and to adorn it with a suitable conversation.

Thou hast graciously shed down the light of thy heavenly truth upon us, as the glory of our land: but it serves only to confound us, when it does but discover the filth, from which we are not purged. And how justly mightest thou, Lord, deprive us of the blessing, which we abuse to thy dishonour, and to the aggravation of our guilt? But O Lord God of all grace! continue the patience, which thou hast borne so long and wonderfully with us; and let the mercy which hitherto has spared us, be yet further extended to us, in the pardon of all our provoking sins; and granting us thy grace, to amend our lives, and to make us yet a people acceptable in thy sight.

Turn not away the face of thy anointed, O Lord; but grant her according to her own heart, and prosper all her pious and praise-worthy designs. Continue thy gracious fatherly care over her; and make her still careful to glorify thee, in scattering away all wickedness with her eyes; and so countenancing all good works, and godly lives, that in her days the righteous may flourish; and yet abundance of peace, with all happy advantages for our souls. Guide all our councils; influence our nobles, rulers, and magistrates; that they may be taught of God, and governed by the spirit of the Lord, to redress our grievances, to secure
our

our advantages, and to promote thy true religion, and our most needful reformation ; that holiness and righteousness, sobriety and charity, may still more and more prevail and flourish among us. Let thy priests, O Lord, be clothed with righteousness ; holy in their lives, as well as in their office ; wise to win souls, painful in their work, and successful in their pains.

Be good and kind to all our relations and neighbours, and enlarge our hearts to take in all men, as our friends. Give us healing spirits, to pacify the matters of offence, and to follow after the things that make for peace. Let thy sweet and merciful dealings with us, O Lord, engage us to be meek and gentle towards all men ; to compassionate their failings and infirmities, as thou hast abundant pity on ours ; and to bear with their injuries and provocations, as thou dost wonderfully bear with ours. Yea, let the extreme need that we have of mercy at thy hands, make us ready to shew it, as we would be glad to receive it. Forgiving our offenders, and giving to needy creatures, as we wait on thee, to forgive all our offences, and to relieve all our necessities.

O let all that suffer here on earth, be heard and relieved from heaven. Whatever be their present maladies, make them their souls medicines ; and so save them, Lord, from their sins, and sanctify their souls, that they may be delivered from the wrath to come, and not suffer forever ; but have all their evil things here ; and hereafter find rest and ease, and fulness of satisfaction, joy and glory to all eternity.

And for our freedom from the evils which lie so hard upon others, blessed forever be the patience, which has hitherto so borne with us, and not long before now cut us off : yea, forever admired and
praised

praised be that infinite goodness, which has not only redeemed our lives from destruction, and kept back our souls, from going down to the pit of endless perdition; but still goes on to crown us with loving-kindness and tender mercies. We can never oblige thee, O Lord, but are continually offending thee, yet thou dost not cease to extend thy kindness to us, and to pour down thy blessings upon us.

Glory be to thy name, O God of love, love without bounds, that passeth knowledge: O raise our hearts to the highest pitch of thankfulness: and quicken us, in all the ways we are able, to express it as we ought to do. That from the ground of the heart, we may ascribe to thee, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, world without end. Amen.

Twelfth CONSIDERATION.

Psal. lxiii. 3. Thy loving kindness is better than life.

THAT favour and dear regard, which the Lord bears to his people, express'd by lifting up the light of his countenance upon them, and opening his designs, to crown them with a felicity, proportioned to the utmost of their capacity, and lengthened out to an infinite eternity; O how incomparably does it exceed all the good of this world, which (with an undistinguishing hand) he scatters among all sorts of men? As sweet and dear as ever life is, which to save, men will throw away money, and all, in time of extremity; yet if I know the gift of God, and have tasted that the Lord is gracious, *how much shall I prefer one glimpse of his favour, above that life, which is common to man and beast?*

Beasts

Beasts of the people, and beasts of the earth, the worst and vilest of men do live, though it may be, now to plague this world, and undo themselves forever in the next; so that better they had never been born, than to have life with such a dreadful appendage. However, all seem fond of life, as the opportunity of enjoying good; yet how often is life itself a burthen? And most uneasy may I be at heart, though my soul be held in life. O what good will my life do me, to have it, as the rebel Israelites had the quails, with God's wrath? 'Tis not worth the name of life, to live under the frowns of heaven, in God's house, as a troublesome hanger-on, snatching his provisions at my peril, and feeding upon them with the curse annexed to them. O, what a life is this? who can ever wish to live upon such ill terms with the Lord and Giver of life, in whose favour is life? But all the joy of life is departed when I have not him that gave it along with it, and if the Lord of life be not unto me also the Lord of love. But the seed of his grace sown in the heart is the earnest of his glory in the heavens; and such good of God's chosen, will infer the joy of his salvation. Then do I truly live when I answer the great ends of life, by living, not to myself, but to the giver of my life, in continual care to live pleasing unto him, and so in the ready way to live for ever with him.

O Lord of love, without thy love life itself is but the shadow of death. Doleful living without God in the world! But how excellent is thy loving-kindness, O God? may I not only hear from thy word, but experience in myself, that it is better than life. So open thy love to my soul, that I may for ever give praise and glory to thy name.

The Sixth EVENING PRAYER - next before the Lord's Day.

O Lord God, most high and ever blessed, thou, even thou, art worthy to be feared and loved, to be honoured and obeyed, by all thy creatures, to whom thou hast given the capacity of knowing, and worshipping, and enjoying thee ; in the number of which thy reasonable creatures we are here before thee at this time, to offer up the adoration and service which it is our privilege as well as duty to perform. O that we may be duly sensible of the favour, and faithfully acquit ourselves of the duty ! for we have no sufficiency, O Lord thou knowest, to do any thing at all without thee, but still more and more to sin against thee. Temptations are even evermore pressing upon us, and our sins often get the dominion over us ; still we carry in us the corrupt nature, the carnal mind, and opposition to thy holy law, which are enmity against God, and threaten us with thy wrath and ruin. So have we entangled our guilty souls by custom of sinning, that we have no power of ourselves to get out of the snare, but are taken captive by the tempter, even at his will.

Sincerity and uprightness is the highest accomplishment we can pretend to ; but even this we have too much reason to call in question, and to fear that we are none of the Israelites in deed, without guile, when our own hearts condemn us for regarding iniquity in them, and allowing ourselves in many things that are inconsistent with our fidelity in the covenant of our God ; because we have not been so true and constant to thy holy ways, nor taken such care, and pains, and delight in them, *as becomes* thy children and servants, but have
often

often swerved from them, and often borne the yoke of Christ as a burden, and soon been weary of well doing, yea, have taken many vicious liberties to do that which is evil in thy sight, and abomination to the Lord.

And where we have so sinned and offended, O that we may be penitently affected and duly humbled, and so judge ourselves that we may not be judged of the Lord; so lay our sins to heart that thou mayest not lay them to our charge, but mercifully acquit us of them, and absolve us from them; those sins especially that have most wounded our consciences, and endangered our souls for resisting thy light, and quenching thy spirit, and trampling thy grace and love. O that the blood of Jesus Christ the righteous may cleanse us from all sin, and grant us, gracious Father, some tokens of such thy blessed in our great and only favour, as may make us experience the blessedness of those whose iniquities are forgiven, and whose sins are covered. And after thou hast spoken such peace to our souls, O let us not return again to folly, nor lose what we have so attained, and forfeit the happy privilege which thou hast granted; but help us, Lord, so to consider the horrors and torments of hell's endless misery, that we may dread to engage in the ungodly ways which would throw us upon it, and help us so well to understand and contemplate our true and only felicity to be for ever enjoyed in thy heavenly kingdom, that we may not stick at any pains or trouble to get into the safe and sure possession of that supreme good and never-fading bliss, but count all light and momentary, compared with that far more exceeding and eternal weight of glory, and despise the most tempting enjoyments of this world for the hope and the love of that joy unspeakable, everlasting.

And,

And, while we are in this world, help us, O Lord, to live by faith above it, to mortify those corrupt inclinations, lusts, and passions, by which the enemy takes hold of us, and prevails against us, to gain his cruel purposes upon us. O that we may so look unto Jesus, and be faithful to our God and our souls, that we may go on conquering and to conquer all that stands in the way of our duty and safety, our peace and bliss, till we reach the happy retreat, the blessed place of our everlasting rest, where we shall sin no more, nor ever be tempted to it, or receive any further trouble from it, but be without fault from the throne of God, and for ever blessed in the joy of our Lord.

And may thy day now approaching be a gracious means, through thy blessing, to raise us up higher above this world, and bring us nearer to our God. Without thee, Lord, we cannot come to thee, nor perform any duty acceptable in thy sight. The preparations of the heart in man are from thee; and of thee, who hast separated the day for thyself, we beg for grace, and will, and strength, to sanctify it as we ought, and to make it not only our business but our delight to draw nigh to thee, to wait upon thee, and enjoy the blessed communion with thee. O may we find such sweetness in the service of our God, in the sense of thy love, and the conscience of doing what's acceptable in thy sight, as may for ever secure our hearts to thyself. Lord lift up the light of thy countenance upon our souls, to put such gladness into our hearts that we may disregard every thing in the world which would rival with our God, or make us listless to the work of the Lord. O quicken us to it, and grant us to experience such sweetness in it that we may be greatly in love with it.

Keep

Keep and compose us now this night, to fit us for the better attendance upon thee the following day, to the benefit of our souls, and the glory of thy name, through Jesus Christ our Lord; to whom, with the Father everlasting, and the eternal blessed Spirit of both, be all glory and thanksgiving to the end of this world, and world without end. Amen.

FIRST CONSIDERATION.

On the Christian Sabbath.

Rev. i. 10. *I was in the spirit on the Lord's day.*

THAT favourite of our Lord who lay in his bosom before his death, had the privilege also to be graced with his peculiar presence after he was risen from the dead, and so did he honour the day of his resurrection as to appear in an extraordinary manner upon that day to his beloved disciple, who warrants our observation of it as a christian sabbath by the title he gives it of the Lord's day, signifying it to be of the Lord's appointment, even as was the eucharist, which is called the Lord's supper, and also that form in scripture which we call the Lord's prayer.

God established one day in seven to be kept holy; but the Lord of the sabbath had power to change the day without abolishing the sabbath, and no damage to religion by the change, when a day in seven is observed, though not the seventh from the creation; for the sanctification follows the sabbath, not the day, when that is changed: and that the former day is repeated appears from *Col. ii. 16, 17*. Let no man judge you in respect of the sabbath day, which was a shadow of somewhat to come. But the type must give way to the truth, as shades disappear when the sun arises.

Nature's

Nature's law shews that God is to be worshipped, as by every capable creature a-part, so in solemn assemblies at stated times, not to be interrupted by bodily works or pleasures; but it does not determine the particular seasons, the appointment of which we must receive from the Lord, or such as he has authorized. Now the holy scripture acquaints us, that the first day of the week was the usual time when the immediate followers of our Lord did assemble for the exercises of their religious worship, and that they did it by his authority, the apostles practice, followed by all the primitive Christians, may convince us, though we find not the appointment expressed in the new testament, because the matter of fact was so well known by common usage a great while before the gospel or epistles were written and published, which was not till many years after our Lord left the world, and then it might seem superfluous and unnecessary to acquaint people with that which they all did see and know as well as they knew the day that went over their heads.

But my scruple being taken off as to the time, my main concern must be for the manner of observing it. Though I cannot pretend to the vision, ecstasy, and rapture, of that sacred person to whom our Lord made his revelation on this day, yet so far must I be in the spirit on the Lord's day, as with my spirit to be taken up in attendance on the Lord of the sabbath, to seek after God, and have communion with him, and worship him in spirit and in truth; for certain, it is not to keep the sabbath of the ox and the ass, in leaving off the worldly business, and giving myself a loose in idleness, luxury, and wantonness, to take vagaries, or sit to drink, or play, or prate of every thing, rather than *speaking what's agreeable for the time.*

Though it be a gaudy day of praise and thanksgiving, not a day to hang the head and afflict the body, which now, together with the soul, may have its share in better fare; yet should the chief of my joy now be the rejoicing in Christ Jesus, whose day it is, and whom it cost so dear to make it our joyful day. I must count it my delight, and not my grievance, let all know the high regard I have for it, the conscience I make of piously observing it, and the sweet satisfaction that I take in it; not only attending the publick worship at the stated seasons, but in the intermediate spaces giving myself to my meditations, books, and prayers, unless at any time I can meet with such conversation as shall help me better. When churches are open, and religious offices solemnized in assemblies, I must not turn aside by the flocks of my Lord's retainers, but go with them to the house of God; only taking heed that I be in the spirit as well as in the church, and serve God with my spirit as well as draw nigh with my lips; for the worshiping in spirit is the very spirit of worship, and worship without spirit is but a carcase.

O. may I be able to say with the apostle, *Rom. i. 9.* God is my witness, whom I serve with my spirit; and, according to his reasoning, *Rom. viii. 9.* then shall I be in the spirit when the spirit of God dwelleth in me; and then may I believe he dwelleth in me when I am so swayed by his motions that I set myself by the spirit to mortify the deeds of the body. O gracious God, send the spirit of thy Son into my heart, and never take thy Holy Spirit from me; all my days let him be with me, but this day especially, may thy Holy Spirit in all things direct and rule my heart, through Jesus Christ my Lord. Amen.

D .

MORNING

MORNING PRAYER for the Lord's Day.

O Lord our God, the gracious giver of all our present comfortable enjoyments, and of all our future glorious expectations ; how rich is thy mercy which thou shewest even to the most unworthy, and how great thy goodness which thou hast laid up for them that fear thee, how inconceivable the things which thou hast prepared for them that love thee ! It does not yet appear what we shall be, for now we see darkly, as in a glass, and know but in part, yet may we see and know enough to assure us it exceeds all that we can now speak or think.

Thy name, O Lord, be blessed, that thou hast so far brought life and immortality to light, and discovered so much to us of the heavenly glory before us : to raise our thoughts and apprehensions of it ; and to invigorate our longings and endeavours after it. And blessed be our God, that thou hast not only given us capacities for it, but the reviving hopes of it, and gracious means to obtain it ; and appointed thy day, wherein we should more solemnly prepare for thy glory. But it is our shame, and our sinful sloth and unbelief, that we have no more considered it ; and that we have been so little affected with it, or quickened by it.

O God, be merciful to us, and forgive us, we beseech thee, all our neglects and dulness, in seeking glory, honour and immortality : that we have shewed no more concern, nor used any greater diligence, to pursue and obtain the blessed fruitions of thy everlasting heavenly kingdom. And quicken us, O Lord, better to remember, and acquit ourselves for the future : to walk, with greater wisdom, care and diligence, in the way of our duty :

as a people devoted and obliged to the Lord, and singularly blest and favoured by our God.

Especially, in this thy day, help us, Lord, to mind and do the work of the day ; yea, and delight to do it ; that we may not count it our heavy task but our joyful privilege, serving our Lord with gladness, entering thy gates with thanksgiving and thy courts with joy, thankful to thee, and blessing thy name ; for blessed is the man whom thou chusest, O Lord, and causest to approach to thee, that he may dwell in thy courts ; and make us to love the habitation of thy house, and the place where thy honour dwells. O feed us in the green pasture of thy word, and lead us beside the still waters of comfort in paths of righteousness, for thy name's sake, yea, let us be glad to go into the house of the Lord, to seek after God, and find him whom our souls desire to love. O bring our minds into a frame and fitness to come and appear before thee, and let us not rest in forms, nor content ourselves to go over the outward service, but press on to enjoy the inward heavenly benefit and comfort everlasting. Let us find the Lord nigh to us, and our God with us ; so opening our minds and our hearts that we may receive thy truth in the light and also in the love of it.

Let thy pastors be taught, O God, to teach and lead thy flock, that they may speak the word in season, and set it home upon the heart. Prepare the soil, O Lord, and bless the seed sown, that it may be so dispensed and so received as to yield a fruitful happy increase. O that every sabbath may do somewhat to help us out of our sins, and to set us forward in our heavenly progress, till we attain to the glorious end of all thy appointed means, and to the full accomplishment of all the wishes of our souls.

Be gracious now to us, O Lord, and go with us to thy house, and there guide, and help, and bless us. Give us hearts mindful of thee, desirous after thee, delighting in thee, and rightly fitted to every office of attendance upon thee, that we and all our services may find a merciful acceptance with our God, through Jesus Christ our Lord, to whom, with thee, O Father, and the eternal Spirit of both, be all honour and glory, in all the churches, and throughout all the world, world without end. Amen.

Second CONSIDERATION.

Psalm cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

WAS the man after God's heart pensive and distressed for his sins, and like one sinking in deep waters? did he cry out for pity and relief, that he might not be called to account at heaven's tribunal of justice, encouraging himself that he had to do with a forgiving God, who makes his grace to abound even as sin has abounded? 'Tis not in vain then for me to go to the throne of grace, arraigning and humbling myself for my sins, and pleading guilty, in order to the obtaining of mercy. Now that I am under a better covenant than that of works, where he that despised the law died without mercy; since infinite love has found such means to satisfy strictest justice, and made such way for pardoning mercy, that it lies ready in God's hands; and when I but humbly confess my sins, and earnestly intreat his gracious favour, he is not only merciful and kind, but faithful and just, (for his Christ's sake, and his promise sake) to forgive them. Such mercy is there with the Lord, that he *may be feared, not slighted and affronted, but re-*

vered and observed, as one that has it in his hands and heart to spare and absolve where he might condemn and ruin, and to exceed all that is in man, even the most merciful man.

What time then my sins make me afraid, I will trust in him, and not give up all for lost, as one that hath sinned myself past hope of help from the Lord almighty, the God of all grace and mercy; but expect infinitely above my deserts from his infinite goodness, who has promised to save his servants even for this reason, because they put their trust in him.

Gracious Lord, thou art the God forgiving iniquity, transgression, and sin, in whom is my help, even after I have destroyed myself; and where I have abounded in iniquity thou hast promised abundantly to pardon, to blot out our transgressions for thy own sake where we could not expect it for our sakes, because thy Son is the propitiation for them, and through him even the guilty have the boldness of expecting such mercy.

For thy name's sake, and for thy Christ's sake, O Lord, pardon my iniquity, for it is great, too great for any but the God so great and good to forgive. Look not upon my provoking offences, but deal with me according to thy super-abounding grace and ever-enduring mercy; that finding such help from on high in time of my need, I may from the ground of the heart give to the God of my mercy all praise and glory, as long as I live, and to all eternity. Amen.

EVENING PRAYER for the Lord's Day.

O Lord God most high and holy, great and glorious in majesty, and rich and abundant in mercy, we desire, with all humility, and reverence,
D 3
and

and faith, and hope, to come into thy presence. Look down, we pray thee, with an eye of favour upon us, in so quickening and assisting us that with our hearts and spirits we may seek thee, and draw nigh unto thee, and wait upon thee, so as to delight ourselves in the Lord, and find mercy and acceptance in thy sight, and all the help and good that we need at thy hands.

We acknowledge and admire thy wonderful condescension and tender compassion to admit of poor sinful dust and ashes into thy presence, to deal so graciously with us, to give this liberty to us, after all our ill carriage towards thee, and our manifold provocations against thee, who have made so bold with thy laws, and been so unfaithful in thy covenant, and negligent in the work of our Lord, that we greatly need thy mercy to forgive, not only the offences of our lives, but the iniquities of our holy things. After all that thou, Lord, hast done for us, how inexcusable is our sin against thy grace that it has been no better used by us? and what we have made bold to do, contrary to our knowledge of thy will, and our great experience of thy mercy, how much worse is it in us than in such as have not had the means, and helps, and encouragements, that we have had to do better? So have we gone on in our trespasses, thwarting the methods used by thy mercy to reclaim us, as to make us the fuel meet for thy wrath to consume us.

Blessed for ever be thy name, that we are not past all hope of mercy at thy hands, that thou art pleased yet to look after us and take care of us, and call upon thy backsliding children to return, to remember from whence we are fallen, and repent, and do our first works. Blessed be thy name that thou art pleased still to treat with us, and offer mercy to us, and, upon our turning from the evil

of our ways, givest us all reviving hopes, with the promise and assurance of thy gracious pardon, that thou wilt not remember our sins against us nor mention them to us.

O that it should be so done to unworthy provoking sinners! that the Majesty of heaven, so highly offended by us, should be so exceeding indulgent to us! We admire and adore the wonders and riches of thy grace and love, so far above all that we are able to express. O that such thy mercy, Lord, may powerfully work upon our hearts to overcome, and win, and secure them for ever to thyself, that we may not stand it out against such clemency of heaven, and all such engaging favour from on high, but may yield ourselves up to the God of our mercy, and abhor to abuse such patience and goodness as we have found, never thinking we can do enough to approve the thankfulness of our hearts to the Lord of love.

Yet we dare not depend upon our own will or strength, but we look up unto thee, O God of our salvation, to help us for the glory of thy name, and never forsake us, nor take thy holy spirit from us, but save us from the treacherous hearts that would seduce us from our duty, and establish, strengthen, and settle us, to make us instruments in thy hands for preserving of ourselves; increase our tenderness, keep up our vigilance, and so prosper our endeavours, that they may not be in vain in the Lord, but that we may continue in thy fear and love, and still be growing in thy knowledge and grace.

Bless to us, Lord, the word which this day we have heard, (the sacrament also which we have received) and the means of grace which we have enjoyed. From thy word we hear our duty, and are warn'd of our danger; O give us the right understanding

standing of the good which we are to do, and the evil which we are to shun ; yea, help us so to consider the loveliness and blessedness of the good that we may never slight nor forsake it, and so to consider the deformity and danger of the evil that we may never yield to it nor be overcome by it, but still may abhor that which is evil, and cleave to that which is good, however we may be tempted to take other measures. O give us, Lord, the uprightness and zeal which shall carry us safe through all opposition and impediments in our way, and engage all our concern and endeavour to approve our hearts unto our God, that we may be found in peace and comfort at the coming of our Lord.

Grant the blessing of thy word to such as are destitute of it, and may all that have it find the saving benefit by it. We thankfully acknowledge thy mercy to us in setting the food of our souls before us, O make us more sensible of the privilege, and help us to improve it to thy glory, to our present edification, and our eternal salvation. Forgive us all our neglects in the way of our duty, and all our sinful boldness in acting contrary. Graciously accept us in the beloved according to what we have, and make us, Lord, such as thou wouldest have us, diligent to learn and do thy will, and full of care to be still more pleasing in thy sight, through the beloved of thy soul, the Lord our righteousness and our Redeemer.

[We bless thee, Lord our God, that we have been admitted this day not only to thy house but thy table, to receive a sealed pardon of our sins, and the renewed pledge of thy love in Christ Jesus to our souls. Pardon, we beseech thee, our great unfitness to draw so nigh unto thee, and our utter unworthiness to receive such precious favour at thy hands. O make and keep us now duly mindful of
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the engagements thou hast laid upon us, and which we have taken upon ourselves, and grant us, Lord, through thy blessing, to find the happy effect of thy sacred ordinance, in such power and such consolation from on high, as may secure our hearts unto thyself, and make us strong in the Lord, and to joy in God through Jesus Christ our Saviour.*]

For whom and to whom, with thee the everlasting Father, and the Holy Ghost our guide and comforter, be all dominion and majesty, love and duty, praise and glory, tendered by us and by all thy church throughout the world, world without end. Amen.

Third CONSIDERATION.

By way of preparation for the Lord's supper.

Matt. xxii. 12. *Friend, how camest thou in hither, not having a wedding garment?*

COME, I must unto the table of the Lord, or else I shall be in rebellion against him who has commanded, Do this in remembrance of me. To refuse what is so graciously offered by him, were to cast my contempt upon him, and yet to come rudely to it, void of the due qualifications for it, were to affront the Majesty that shews such mercy. I pass for my Lord's friend as long as I make the fair profession of his religion, but may dread to be used as an enemy when I am quite cross to him in my disposition and conversation; therefore, as I must not excommunicate myself from the ordinances of life, so neither must I rush upon it if not meetly dressed up for it, *i. e.* in the hidden man of the heart, which is chiefly inspected by the searcher of hearts, who regards not what we wear but what

* *Add this after a sacrament.*

we are. Outward finery may set me off before men, but only gracious qualifications will recommend me to God. I must have a wedding garment for the nuptial entertainment, a life of grace, and principle of holiness in my heart, which the Lord's supper is not for creating where 'tis not, but for increasing where it is. If I have but a name to live, 'tis but a banquet set before a corpse; but when I live by the faith of the Son of God, I may with comfortable expectation go to the table of the Lord.

Yet to him whom my sins have pierced I must look and mourn, and put on the garment fit for a mourner that I may find his favour, confessing and bewailing the sins which I have committed against his love, that I have carried so wickedly towards him who has used me most graciously. Such sowing in tears prepares for the reaping in joy, when, like the showers which fatten the earth, it produces fruits meet for repentance, to turn my heart against that which I lament, and make me resolve upon better life. 'Till then, what fitness for a Saviour while I can think my sin to be better, and had rather lose the blessed remedy than cease to do so wickedly?

Yet, because he is the Saviour, especially of the believer, I must not sorrow as one that has no hope, but look with an eye of faith to him in whom is my effectual help, and that rest which all the world else cannot give. No more can I receive him without faith that I can eat my meat without life, therefore must I feed upon him in my heart by faith, expecting pardon and salvation for his merits, where I can never claim either for any of *my own*; and this faith must also work by love, and inflame my love to him who I believe has done *so great and endured so grievous things to approve*
his

his love to me, and win my heart to himself. Yea, my neighbour also must love for his sake: nor only such as can do for me, and are kind to me; but give to the needy, and forgive my enemy: not shutting up my bowels to others, when the Lord is opening his hand so wide to me.

And my longing desire after this communion, is a further part of my preparation. I must not come full of myself, or of the world, lest I be sent empty away: but know the extreme need that I have of a Saviour, and the infinite blessing, here to be a partaker. That this may whet my appetite, and give me the most earnest desire to eat this passover; when I see my all in the hands of a Saviour, and find, that without him I am undone for ever. Let me now seek him in my prayers, that I may find him at his table.

O my Lord and my God! I desire, with all thankfulness to acknowledge thy mercy, that still thy hand and heart, thy house and table are open to me, who have so ill carried towards thee; and multiplied my offences against thee; despising the riches of thy grace, and all the repeated expressions of thy love. Thy name for ever be blessed, that all day long, thou stretchest out thy hands to the disobedient and gain-saying sinners. I come, Lord, to cast myself upon thy mercy, and to look and beg for saving help and remedy. O give me the qualifications which thou requirest: such affecting knowledge, that I may eat and drink as I ought, discerning the Lord's body; and such a life of grace in my soul; such repentance for my sins, such faith in God my Saviour, such a love to the lover of my soul, and to all my brethren, (them of the household of faith especially) for his sake; and such a keen appetite after the food of my soul at the table of my Lord; that thou mayest be pleased graciously

to receive, and accept me, now to thy blessed favour, and hereafter to thy glorious kingdom. Amen.

Family Prayer before the Sacrament.

O Lord God our heavenly father ! thou hast created us for the enjoyment of thyself, and hast made us to know thy pleasure concerning us, and what thou wouldest have us to do. And as it was our bounded duty, so it would have been our highest happiness, to do it. But O how greatly have we failed in it ? and how much have we made bold to do most contrary to it ? For which, we confess, Lord, thou mightest justly reject us, and inflict thy sorest judgments upon us : but we abase and humble ourselves in thy sight ; and according to the tenor of thy own gracious covenant in Christ Jesus, we came to seek and beg thy promised mercy, pardon, and grace, for his dear sake.

O God the father of heaven ! thou who hast made us, have mercy upon us. O God our Saviour, who hast shed thy precious blood for us, we beseech thee open thy merciful arms to receive us ; and let us find with thee sweet refuge, and plentiful redemption. And thou, O blessed spirit, who hast convinced us of our sin, and our need of Christ Jesus, and shewed us our misery without him, and our happiness in him ; and inclined us to seek after him : O carry on the work of thy grace in our hearts, to prepare us for him, and bring us to him, and secure to our souls all the blessed benefits that come by him.

O gracious Lord God ! our glorious maker, redeemer and comforter, we desire to devote and give *up ourselves* unto thee, to be taught and ruled by *thee* ; to set up our rest and happiness in thee ; and
to

to receive from thee all that thou knowest to be needful and good for us. We look up to thee, we depend upon thee, we repose all our trust only in thee. O forgive us, and receive us, take care of us, and provide for us; be good to us, and never leave us nor forsake us, but conduct and guide us still by thy grace, till thou hast brought us safe to the eternal fruition of thy glory.

We bless thy name, O God, that we have the renewed invitation to that heavenly entertainment, which our Lord Jesus has been pleased to make for our souls; where he offers himself, with all his blessed benefits, to be received by us, and sealed to us. When we so often do break with our God, yet thy love and faithfulness, O Lord, and thy gifts and calling, which are without repentance, overcome our evil with good, to bring us back, and tie us afresh to thyself. Blessed be thy name, that we have such a powerful peace-maker, to make up our breaches, and atone for our offences, through that mercy-which endures for ever.

O let us find such thy mercy, Lord, to pardon all our profanations of thy holy things, all our unworthiness, and abuses of thy sacred ordinance; and also to teach and help us now, as we ought, to come to it, and be concerned in it, and partake of it: O that we may be, at this time better disposed than we have been for it; and that we may receive greater good than yet we have done by it.

O God our Saviour! Give us hearts apprehensive of our lost estate without thee, and of the great need that we have to be relieved, and supplied by thee. Increase our faith in thee, and inflame our hearts with the most fervent longings after thee: that we may set ourselves to draw nigh to thee, and covet, above all desirable things in the world, to *enjoy the blessed communion with thee.* O let us
find,

find, Lord, thy presence with our spirits, to make thy ordinance the savour of life unto our souls. And let our Lord be pleased to come now and abide with us, and be all in all to us; and forgive our sins, and cover our deformities, and help our infirmities; and supply us, and do us good according to all our necessities.

O fill up all that is wanting in our understanding, our repenting, our believing, our living, our loving, and our hungry and thirsting after our Saviour, and his righteousness; to make our communicating safe and comfortable, and beneficial to ourselves, and acceptable to our God, through Jesus Christ our Lord; who hath taught us, after this manner to pray, *Our Father.*

FOURTH CONSIDERATION.

For Christmas.

Upon the Nativity of our LORD.

Math. ii. 2. *Where is he that is born king of the Jews?*

WH O would take him for a king, whom he found in a stable and a manger? What signs of royalty to be seen in such a place and posture? Yet grant him born, and that will prove his inauguration, who is Messias; not only the anointed of the Lord, but the Lord anointed himself. So said the angels, Luke ii. 11. He is born a Saviour, Christ the Lord. Lord of all, because maker of all; without whom nothing was made, that was made, Jo. i. 3. Behold then, thy king cometh, Zech. ix. 9. Though lowly, and without the pomp of outward regalia; for his kingdom was not of this world; he shunned every thing that lookt great upon earth; yet is it unspeakably above any world-ly

ly kingdom ; and he, King of Kings, and Lord of Lords, Rev. xix. 16. Yea, over all, God blessed for ever, Rom. ix. 9. Tho' Jews disowned him? Protesting they had no king but Cæsar. And upon his birth, all was done they could do, to extinguish the title of this new king, who came of their blood, and the regal tribe ; yet rebels, disowning of their king, does not evacuate his right: they were only Jews outwardly, reputed his own, that received him not. All the genuine offspring, who came of Abraham's faith, as well as his loins, gladly submitted to his gracious yoke. And at this door Gentiles also come in : for he was not promised, to bless only a single family, but all the nations of the earth. Gen. xxii. 18. That in him also the Gentiles might trust. Rom. xv. 12. Hence then it is, that I come to claim my own happy share. O may I so know and hold the glorious privilege, as never to forfeit and lose it? and so tread in faithful Abraham's steps, as never to judaize, like the rebels, to whom remains no more sacrifice for sin, nor further hope of mercy, after rejecting the only remedy. For, as weak as he appeared in his birth, he shall strike even through kings in the day of his wrath. Psal. cx. 5. But how joyful may the children of Zion be in their king ; to protect them in their dangers, and avenge them of their adversaries? He bids them be of good cheer, I have overcome the world. Jo. xvi. 33.

And here may I look with great delight upon majesty and glory, once clouded under weakness and poverty. And learn of him, to despise even the greatest things of this world, as too mean for the portion of any his faithful followers. And like those truly wise-men, who came from the East, to seek and adore him ; let me make it my business, now to enquire after him ; and leave and slight all else, that I may find him, formed in me, as well as born in Beth-

Bethlem; who was born, that he might die; and died once, that I might not die eternally.

O what enquiry in the world concern me so much, as to look after the Saviour of the world? that I may better know him, whom to know, is life eternal; and seek his face, and intreat his gracious favour with my whole heart. And where shall I seek him? I will seek him in the scripture, where he bids search, as testifying of him. I will seek in the church, where he has promised his presence, in the midst of those gathered together in his name. I will seek in the closet, which he directs me to enter when I pray. I will seek him in the poor, whom he sends to ask of me some of his own; and lets me know that what I do to them, it is as to himself. And yet further, I will seek at the table of the Lord, in that sacrament of his supper, where I have his sensible representatives; the memorials and signs, the means and seals of his own appointing; in which I may, not only perceive, but receive Christ Jesus the Lord. O never let me give him occasion to say of me, as of those despisers, John vi. 34.

Ye will not come to me, that ye might have life: but put in for my own happy share in his infinite fullness, and fly with greatest gladness to my only refuge, my soul's rest, and eternal bliss.

To whom, Lord, should I go? Thou hast the words, and the gift of eternal life. O let me be taught of God, to seek and find the Saviour of my soul. Blessed father of heaven, who didst send him, draw me to him, and make me the true and happy partaker of him.

Thou art the king of glory, O Christ, the great Lord and lover of souls, manifested in our flesh; be pleased also to manifest thyself to my soul. *Shew me so much of thy glory, that I may humbly revere and adore thee: and shew thyself so graciously on*
my

my behalf, that I may most delightfully love and praise thee. Save Lord, and let the king of heaven hear me when I call. Thou that art enthroned on high, regard the prayers, and relieve the necessities of thy poor subjects and servants here below. O rule and reign over me; Lord, by thy spirit and grace, till thou hast made me fit to live and reign with thee forever, in thy heavenly kingdom and glory. Amen.

Fifth CONSIDERATION.

For Good-Friday.

On the Passion of our LORD.

1 Cor. xv. 3. *Christ died for our sins.*

MY Lord Redeemer, who is the Lord of life, was pleased to take upon him flesh and blood, and that mortal life, which is the subject of suffering and death. He took not only our nature, but undertook for our debt. And what he endured and paid was as our surety, and in our stead. He that had no sin of his own, was made sin for us, 1 Cor. v. last ver. and the Lord laid on him the iniquity of us all. Isa. liii. 6. He was apprehended, arraigned, condemned and executed, as a malefactor. The just suffered for the unjust, Pet. iii. 18. and bore not only the pain, but the blame of our sins, that he might be the propitiation for them, and put them away by the sacrifice of himself, Heb. ix. 27. Because, without shedding of blood, there is no remission: (ver. 22.) Therefore was he, who is called the Lamb, slain from the foundation of the world, (in the purpose of God) actually slain, in the fulness of time; that we might have redemption thro' his blood, the forgiveness of sin. Col. i. 14. Our guilt was transferred over to him, and our punishment laid upon him.

Such

Such was the gracious goodness of our God, to see all men lost without remedy : yet such holy justice, to inflict the denounced penalty, he would admit of a proxy : such a one, by w the payment was made in full ; however, the b fit comes gratis to us. So would the grace of pardon the sinner, and save the lost : yet do such a manner, as should express his perfect p and wise care, to check bold sinners, and kee world in perpetual awe, from rushing upon guilt, which is the price of such invaluable b and venturing to dally and play with such forbi things, for which he would so hardly be reconc not but upon the most costly terms.

O may I look to M. Calvary, and see sin i rueful shapes ; to make me ever dread prove that majesty, into whose hands 'tis so fearful a to fall ! As I must charge myself with the gui innocent blood, by reason of my deep share in sins that spilt it ; so let me dread to crucify the of God afresh, in making light of the sins which him so dear : and take the awful warning of (giving, to deter me from all presumptuous sin and make me to work out my salvation with fea trembling.

Yet here see a door of hope open to every tent sinner ; that the death of Christ makes : and perfect atonement, and his blood cleanses all sin. 1 Joh. i. 7. Through this stream I see life, and peace, and salvation, flowing down me, under the conscience of sin ; and take co in that rich grace, which abounds over al abounding sins. For why did the Son of God but for others sins ? why lay down his life, I save such as were lost ? And though in the nu of such, I apprehend myself, and as one rea die eternally ; yet believing I may have life th

his name. Joh. xx. 31. And from his sufferings and death, learn not only to arraign and condemn myself, and bewail and hate my sins, but also to admire and bless and glorify the reliever of my misery, for such an all-sufficient remedy; and instead of dreading to think of God, from whom I deserve nothing but punishment, I may here see cause to joy in God, through our Lord Jesus Christ, by whom I have received the atonement. Rom. v. 11. I will go then to the communion of his body and blood, in that gracious ordinance, which is his own appointed means of conveyance, to put poor humbled sinners in possession of his so dearly purchased salvation; and will not look upon it as my hard task, but my delicious feast: to feed upon his sweet mercies and merits; that finding the ease and comfort, I may give him all the praise and glory.

Blessed Lord Jesus! Thou hast for ever obliged us to thyself; that thou didst not love thy own life even unto death, for the love of our souls that were lost; and must for ever have perished, without this thy wonderful saving mercy. O that we may be sensible and thankful as we ought, for such kindness and love of God our Saviour, and that it may be so given to us, to believe in him, who died for our sins, that we may have life through his name: that Christ may be our propitiation, through faith in his blood; and being justified by faith, we may have peace with God through him. O help us, Lord God our Saviour, so to come to thee, that we may find life and rest and salvation in thee; and devote ourselves to live unto thee, who died for us; and from the ground of the heart, may give thee ourselves, and all our love, and thanks, and service, and praise, for evermore. Amen.

Sixth CONSIDERATION.

For Easter.

On our Lord's RESURRECTION.

Luke xxiv. 34. *The Lord is risen indeed.*

MY Lord's resurrection from the dead, let me contemplate, as the greatest truth, and as the best news. For confirmation of its truth, we have the concordant testimony of angels, men, and women : all the disciples and apostles, to whom he shewed himself at several times, in divers places and manners ; now to one, now to another ; now to a few, now to five hundred at once. And to a particular person, that would not believe his own eyes, he condescended, to make him take in the faith, even at his fingers ends. And for others, that did hesitate, and knew not what to think of the matter, he used such means of conviction, that they could not withstand the evidence. Yea, their very incredulity in the mean time, (that they were not at all easy, but slow to believe) in a strong argument of the fact, to appear with such light, that they who stood out so long, could withstand it no longer.

That story which the watch were bid scatter, that his disciples, by night, stole him out of the tomb, so confutes itself, that if the resurrection wanted further proof, this very forgery might come in for testimony.

But after that it was cleared up to the eye of reason, and even common sense, how like a mighty torrent did it break in upon the souls, not only of those who belonged to our Lord, but of multitudes, that believed through their word ? How vigorous *did it make* the apostles in the way of their ministry ?

stry ? How mighty, not only to convince unbelievers, but to work miracles, heal diseases, raise the dead, cast out devils, convert nations, subdue kingdoms, and prevail wherever they came, (in a better sense than was objected against them) even to turn the world upside down. In the power of this faith, they ventured their lives, and surmounted all that stood in their way, to make head against them every where.

Now here are the glad tidings, Act. xiii. 32, 33. That God has raised up Jesus again, as was prophesied of old it should be. Here is the joy that we can say with Job, we know that our Redeemer liveth : though he was dead, he is alive for evermore, and has the keys of both death and hell. Rev. i. 18. We don't then believe in one to save us, that could not save himself : but by his rising from the dead, he has confirmed the compleating of that which he said on the cross, was finished. His death being a payment of the price to redeem us ; and his resurrection, the seal of our redemption ; and as the acquittance which God was pleased to give, that our debt was paid. Thus he rose again for our justification, Rom. iv. 25. To clear us of what was in the court of heaven against us. Our surety being set at liberty, his resurrection proves also our delivery ; so that we may exult, as 1 Pet. i. 3. Blessed be the God and father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead. And insult the deadly enemy, as Rom. viii. 34. Who is he that condemneth ? It is Christ that died : yea, rather, that is risen again from the dead.

'Tis not to plead what I have done : this will never avail to my justification ; nor so recommend me to my judge, that he should acquit me at his
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tribunal: but my plea must be, what my Lord Redeemer has done for me. That he died, and is risen: that I am a believer in this Saviour, and would be found in him, not having my own righteousness, but that which is through the faith of him. Yet not pleading faith, as any bar to godly life: but justifying that faith before the world; (which is not bound to take any ungodly man's word for being a true believer;) I must also rise with my Lord Redeemer, out of the grave of my old sins; and shew that I am so risen with him, by my living to him, above this world, with my conversation in heaven; and following after him in that way, which his example and his gospel have trackt out to his kingdom: and then, tho' still wanting and faulty, yet may I look for his saving mercy.

Prayer for EASTER.

O Lord our life, our strength and our Redeemer! In whom whosoever liveth and believeth, shall not see death, but live the life most blessed for ever. We believe that thou art the Son of God, and Saviour of the world, who didst suffer and die for our sins; and (overcoming death) hast opened to us the gate of everlasting life. We desire with all our souls, to magnify the Lord, and rejoice in God our Saviour: to give thee the glory of all thy sweet mercy; and of that most wonderful love, which was stronger than death, and shewed even to sinners and enemies, in dying for our sins, and rising again, to secure to us what thou hadst purchased for us. Thy name be for ever blessed, to whom we are so eternally obliged. O that we may find the precious benefit of thy glorious resurrection, in our plenary justification! Yea, help us, Lord, to *justify* our unfeigned faith, by its holy fruits in our life,

life, that we may rise with thee to newness of life, and walk as thy redeemed in continual care to follow, and please, and honour God our Saviour for ever. Amen.

Seventh CONSIDERATION.

For Whitsuntide.

On the Descent of the Holy Ghost.

1 Thess. v. 19. *Quench not the Spirit.*

WHAT is this Spirit but the Holy Ghost, who is of the same Essence with God the Father and the Son? for the eternal Deity is but one, there can be but one only living and true God, but one self-existent Being and first cause of all, who is of himself represented to us in holy scripture as Father, Son, and Holy Ghost, which are all but this one and the same God, in divers ways and manners of representation and action; but the third Person is peculiarly stiled the Spirit, not only for his process from the Father and Son, but for his peculiar operation to inspire grace and holiness into the hearts of all God's children, or, as the church expresses it, sanctifying all the elect people of God.

Now to quench this Spirit cannot mean any suppressing of himself, which is impossible to be done by all the power and vengeance of the devil and his instruments, (though that they may be said to do which they carry as such who much desire so to have it;) but 'tis meant of the Spirit's gifts and graces, his holy motions and operations, when he inspires good thoughts and desires into the mind and heart, instead of cherishing and promoting to endeavour the damping and suppressing them; for the blessed Spirit, like fire, sheds light and heat

into the soul, to illuminate the mind, and inflame the heart, and consume filthy lusts. Now here to shew an aversion and make opposition, is like dashing on water to put out the fire, called also grieving the Spirit and resisting the Holy Ghost. Though he be above all trouble, and absolutely Almighty, yet, speaking after our manner, too often may I be guilty of such quenching the Spirit both in myself and others.

In myself, when I withstand the light from on high, and stifle convictions, knowing the better, but doing the worse, or refuse the motions, putting me upon the duties that are in my power to perform, as to hear, pray, relieve a poor creature, or do some pious office for a wicked sinner; or, when I run upon the things perilous to my soul, against the warnings and stirrings of this good Spirit, to stop me; or, when I needlessly involve myself in cares of this life, for filthy lucre, or love of the world, or indulge to carnal security, and am all for humouring a luxurious body; thus I do, put myself in opposition to the Spirit of grace.

Though 'tis true none can thwart Omnipotence, or ever defeat his purposes who worketh all in all, yet as true that God has given his rational creatures a principle of freedom over their own actions; and deals with them as free agents in the way of teaching and arguing, to work upon them according to their nature, and deal with them as such considering and self-moving creatures which he has made them; which shews me how much it concerns me to use my utmost circumspection and co-operation, that I neglect nothing lying in me to be won by the Lord's means, and so secure my great eternal effects, especially that I beware of distasting that blessed Spirit by which I am sealed to the day of redemption.

Again,

Again, I may be guilty of quenching the Spirit in others; not only to damp my minister's parts, and defeat his labours, in shunning the opportunities of publick attendance, or making but a formality and diversion of hearing that word which will be to me the favor of life or of death; or gain-saying and discouraging such as shew me the way of salvation, and quicken me to follow it, till all the application turns to no account but what is very sorrowful.

But in others also I may quench the Spirit by my ill carriage towards any of the Lord's servants who set themselves to live godly in Christ Jesus, when I am for dashing water on the sparks of life and grace in such as I see walking after the Spirit, ready to curse whom the Lord has blessed, and all their serious religion and exemplary conversation are only the subject of my cavillation or derision. Such a spirit of persecution makes but a scoff of all the holy Spirit's operation, though at their baptism the prayer for every one was, that all things belonging to the Spirit might live and grow in them. O how many, called good christians, are such as nothing belonging to the Spirit will be endured by them? So impertinent as well as malignant are they to contradict even their own pretensions, when they would pass for the children of God, and members of Christ, though the word is so express against them, *Rom. viii. 14.* that as many as are the sons of God are led by the Spirit of God; and, *ver. 9.* if any man have not the Spirit of Christ he is none of his. Certainly they who were under his conduct would shew more manners to the Majesty of heaven, yea, men but in their right wits never durst bid so desperately for that sin, which the Saviour himself tells them shall never be forgiven, *Luke xii. 16.* Such as have any hopes left of ever entering
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that heaven, whither they can never come if the blessed Spirit be not their convoy and helper, have lost all their sense if they learn not to speak with other tongues, as the Spirit gives them utterance, and not be so frantick to rally even at the Spirit of God, as if they would tear him out of heaven, and not endure him to prepare for that holy place any men upon earth.

But leaving such to God's grace, and their own sad repentance, let me look home after I have been washed from my sins, and tasted the heavenly gift, have not I declined and lost the former concern and fervour? reckoning I do well to slack my pace, and keep a mean in religion, and call lukewarmness discretion. Having begun in the Spirit, do I think of being made perfect by the flesh? O may I dread such wisdom that would tempt me to abate my devotion, and draw back to perdition, and never be pleased with myself till I have recovered that life and heat which may make me fervent in spirit serving the Lord.

If fools will make a mock of filthy sin, and scoff at that blessed Spirit which should purge and save them, never let me abide what is abomination to the Lord in that soul where he will be pleased to reside, but yield myself sweetly to be overcome by that heavenly power which strives with our hearts only to win us to our eternal bliss, and so may I experience that joy in the Holy Ghost which unspeakably exceeds all the admired joys of this world. Though eating, drinking, dressing, and vain diversion, be all the life of such as are governed by the carnal principle, may I ever know better things, and rest assured that there are not pleasures in this world comparable to the sense of God's love in Christ, and that most reviving witness of his Spirit with my spirit that I am his child,
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and the heir of his kingdom. Here may I make appear my good taste, that I have so sweet a relish of things holy and heavenly as to please myself with my books and my prayers, and pious conference with such as are born of the Spirit, as much as any can ever be pleased with their wild mirth and any lewd liberties of life; for which I have a precedent greater than any now living upon earth, who could say, all his delight was in the saints, whom he called the excellent of the earth, *Psalms* xvi. 3. and as much could he scorn all the rake's pleasures of sin, as they could ridicule his joy in the Holy Ghost.

And at this time, which so many do make a madding-time, as if it were only the carnival wherein to commit all wickedness with greediness, and run into such foul debaucheries as fatter them upon the unclean spirit, may I find some better exercise and worthier delights; instead of quenching the Spirit, following God as a dear child, and not make those called Holydays the prophaneſt of all the year.

For I cannot quench the Spirit, but I shall wound conscience, and sadden my own soul; but to hear what the Lord by his Spirit says to my heart, and give myself to things worthy and holy, and sort myself with decent serious company, will not only credit my name and do justice to my profession, but fill my mind with that peace of God which passeth understanding, and make me experience that light of God's countenance shining in upon my soul which will transport me with the joy unspeakable and full of glory.

AND thou, O God of all grace, send the Spirit of thy Son into our hearts, and let that holy Spirit dwell and reign in our souls, to mortify our
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lusts, and make us lovers and followers of thy holy ways, yea, full of life and strength to do thy blessed will; that we may not be carnally minded, which is death, but spiritually minded, which is life and peace; nor live after the flesh, but so walk in the Spirit, yielding to his holy motions, and following his heavenly conduct, that we may find the sweet peace and heart's ease now, and the height of all blessings and rejoicing hereafter for ever. Amen.

Eighth CONSIDERATION.

Under any Distresses on Country or Family.

1 Pet. v. 9. *Humble yourselves under the mighty hand of God.*

TRUE humility is seated in the mind, and if my heart be not humbled 'tis but the shew of humility; but the lower in my own eyes, the higher I am like to be in God's favour: 'tis his mercy sometimes to give me trouble, that I may be the more humble, and not over-value myself upon any prosperous condition, which is but the pride going before destruction, but find how good it is to be chastened, that I might not be ruined. As my lowly mind in an high estate shews the sense I have of God's bounty to one so unworthy, so my patience and humiliation in adversity speaks my good remembrance of his authority to do what he will with me, as also his fatherly kindness by some present chastisement to prevent my everlasting punishment. Shall I murmur then to be afflicted, when 'tis of his mercy I am not consumed? Why should a living man complain for the punishment of his sin? *Lam. iii. 39.* Man that is a creature as clay in the hands of the potter, yea, a sinner, that,
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however now he fares, deserves abundantly worse ! Yet, when I do afflict my soul for sin, as well as groan under the cross ; I shall find comfort in the rod, as well as the staff. According to that promise of my Lord, to look with favour unto him, that is of a contrite spirit, and trembles at his word. Isa. lxvi. 2. He that scatters the proud, and brings down the lofty, raises even from the dust and dunghill, the poor and lowly. Let me then, not only hear his instruction, but bear his indignation : yea, kiss, as well as hear the rod, and not open my mouth at his doing ; but welcome the messenger that is of his sending, and bless the hand which chastens for my profit ; that I might not run on to be lost, for want of such a check. The very affliction may be worth as much to me as my salvation.

In the day of adversity then, I will not murmur, but consider ; nor be in such care to avoid it as to make my soul's advantage of it. When, to lie low, is to lie safe : and though I suffer, they are counted happy that endure. I am, v. 11. Let it be the lowest room, or the hardest place that I have, so that it be in God's house, and that I am his child ; let what he pleases be my lot, I will not open my mouth against his doing, nor faint under his chastening. As long as I have the leave and encouragement to call upon him in the day of trouble, I will not repine at the malady, but make use of the remedy ; and still the more earnestly implore, the sharper things I endure : not complaining so much of the painful cross, as of my sinful self ; and hoping to get more and better by my supplication, than I lose by my affliction.

O Lord our gracious God ! thou dost not afflict willingly, nor grieve the children of men, but for a season, if need be, we are in heaviness, when
out.

our ease requires it; and in thy care of us, thou seest good to bring it upon us: so we desire now to take thy affliction, willingly yielding to it, and patiently bearing it, to make our soul's advantage of it. O teach and help us so to do, Our Lord and our God! As thou art pleased to lay upon us the load of affliction, so grant us the grace of submission; and pour upon us the spirit of supplication, that we may not relucate against it, but humble ourselves under it, and beg thy grace and help, to improve, as we ought, by it, that we may not be the worse, but much the better for it: and after we have been exercised by it, may find the peaceable fruits, and happy benefit of it; to the comfort of our souls, and to the glory of thy mercy, in Jesus Christ our Saviour. Amen.

For the AFFLICTED.

FAther of mercies, and God of consolation! who comfortest them that are cast down, and art our refuge and help, in time of need and trouble. We seek unto thee, and call upon thee, in behalf of thy afflicted, for whom we are now concerned; intreating thy gracious favour, thy seasonable mercy, and suitable relief, in his present trouble and misery: that thou wilt be pleased to deal graciously with him, and make the present evil work for good to him. O rebuke his malady, and support and comfort him under it, till thou ease him of it, and open the way of escape, to deliver him from it. Bless it, Lord, to his soul's health: to purge away his sins to promote his peace with God, and his fitness for a better place, by the repentance towards God, and faith unfeigned in Jesus Christ our Lord.

Amen.

For

For a woman in TRAVAIL.

SHEW favour to thy servant, Lord, in time of her need and distress. Be not far from her, when the trouble is sore and heavy upon her : but let her find thy help at hand, according to the necessity of her case. O be thou her Saviour and mighty deliverer, both for soul and body. Mitigate the pangs, and make them tolerable to her : support her under them, and grant her a timely, safe, and happy issue out of them. Deal so graciously with her, we beseech thee, and be good and kind to her ; for thy mercies sake, in thy dear Son our blessed Saviour. Amen.

Under some publick CALAMITY.

THIS an evil wicked world, and that makes it also a troublesome dangerous world which we live in ; where deep calleth unto deep, and one terror and disaster after another, alarms our fears, and makes us go with our lives in our hands, as not knowing how soon we shall be out of all here, and our place no more to be found. Unto whom should we seek for relief, but unto the most high God, who rulest in the kingdoms of men, and doest whatever thou pleasest in heaven and in earth ! Our eyes are towards thee, O Lord, and all our expectation is from thee, to do for us what we need, the great things, worthy of God : though it would be just with thee, to give us up unto enemies on earth, who have carried as such enemies against heaven ; yet for thy name sake, O Lord, defer thy anger ; and for thy praise, refrain from cutting us off. Instead of our ill deserts, O remember thy own tender mercies ; and do not abhor us nor forsake us, but spare us and forgive us : and so save us from our sins, that.

that thou mayest also save us from all the evils and judgments, which they threaten to bring upon us.

Thou hast been our help, and done great and wonderful things for us ; O leave us not, nor forsake us, blessed God of our salvation, but scatter the black clouds hanging over us, that look frightful upon us. And under the shadow of thy wings let us find our refuge, till these calamities be overpast : that we poor helpless sheep of thy pasture, preserved and defended by thee, (O God our shield) may evermore give thanks to thee, in thy holy church, through Jesus Christ our Lord. Amen.

On any Time of THANKSGIVING.

*Psal. cxlvi. 1. Praise ye the Lord : Praise the Lord,
O my soul.*

AFTER all that the Lord has done for me, what can I give him, but the praise of his own gifts ? Not arrogating to myself, but ascribing all to him, as I do receive all from him. He did not make me to get any thing by me ; but to communicate of his own goodness to me. The whole world can make no addition to the world's creator. But we have all the benefit ; and how meet that we should give him all the glory ? By this means, may I secure the good I have, and stand fair to receive all that I desire.

Never can I want matter for his praise, who is still good to me, still doing for me, and heaping blessings upon me. But at some times, I have the call and engagement, more especially and abundantly to praise him. Such a time is the present ; not only to stir up my own soul, but all about me, to magnify the Lord with me, that we may exalt his name together ; and even in point of justice, to render him all the glory, from whom we have all the good :

good : who is not only the greatest, but the best of beings ; that does the most endearing things, to approve his love, and engage ours. And whether will my poor estate extend, but only still to acknowledge the debt, which I am never able to pay ? Going with a heart full of his love, and overflowing with his praise. 'Twere brutish to devour the blessings, without looking up to the hand that sends them ; and how unfit should I be to taste the good, which I am too stiff to own ? but even ingenuity, as well as piety, will teach me to eye my Lord in every mercy ; and shew me a peculiar endearment, to engage my heart, because they come from such a hand.

Thus may God's people be evermore a rejoicing people : nor does it only become them, but behove them to be thankful. Even under troubles and dangers, they can bless the Lord, that it is no worse with them ; and that there's any hopes of better for them. And from the very sense of their unworthiness, may they much heighten their praises. As Gen. xxxii. 10. and 2 Sam. vii. 18. Such as count themselves less than the least of all God's mercies, and bear in memory their poor setting out in the world, admire their success, and abound in God's praise. Such is the delightful work of the blessed in heaven : and what so sweetens our religion here on earth, as the joyful and pleasant thing to be thankful ? Yea, what so recommends it to the world ? which is not so much taken with sighs and groans ; as with hymns and songs of praise. To promote which melody, let me keep catalogues of God's sweet mercies in my mind and memory, and not forget all his benefits, though it be not possible to remember every one. Let those of the first magnitude, and sweetest endearment, make such furrows in my breast, where I may sow the precious

precious seed of gratitude, to produce a flourish
 crop of praise. And when the God of all
 pours in that oil of gladness, which makes me
 with an enlarged heart in the way of his comman
 O let that be treasured up among the choic
 blessings. For being in such manner engaged
 the Lord, the more still shall I love his work,
 delight to do his will. And though libertines
 never be merry but in the broad way of their
 and vanity; I will sing in the way of the Lord,
 take the greatest delight in that here, which
 bring me the joy unspeakable, and that plea
 which shall last for ever.

General THANKSGIVING

For mercy to the Public.

IT is a good thing to give thanks to the L
 and to sing praise to thy name, O most b
 For thou, Lord, hast made us glad thro' thy w
 and we will triumph in the operation of thy ha
 Thou hast commanded deliverance for us, show
 down thy blessings upon us, sent prosperity
 good things to us. The Lord of hosts has l
 with us; the God of Jacob was our refuge.
 have not only heard with our ears, what ou
 thers have declared to us, of thy wonders, O L
 in their days, but have seen with our eyes, and
 joyful experience tells us what thou hast gracie
 done, in the present times; to turn away evil f
 us, and prepare mercies and comfort for us, w
 our sins filled us with fears, that we should not
 to see any such good, the Lord that knows how
 deliver, has made us a way to escape, repaired
 ruinous state, and made even the broken bone
 joice.

Though we are unworthy, and have been so provoking, that all thy kindness to us but enflames the heavy account of our sins against us ; because the better we have fared at thy hands, the worse returns thou hast had from ours : yet thou hast not only spared us in our sins, but succoured us in our straits. And to crown all our deliverances, deliver us, O Lord, we pray thee, from the ingratitude of our hearts, and the rebellion of our lives, that all the precious seed thou hast so long been sowing among us, may be seen in some more agreeable fruits produced by us. And so, from the ground of the heart, unto thee, O God, will we give thanks, and sing forth the honour of thy name, and triumph in thy glorious praise, as long as we have our being. Amen.

For one's escape out of SICKNESS,

Or any great Danger.

ACcept, O Lord, the humble thanks and praise of thy servant, who desires to pay the vows his lips have uttered, and his mouth hath spoken when he was in trouble ; and to give thee all the glory of his happy recovery. When danger threatened, thou hast brought him back from the brink of the grave, and kept him from going down to the pit of corruption. O may he never forget the mercy shewed him, and the great things thou hast done for him : but ever walk thankfully before thee, and endeavour in all things to please thee ; living, (as one brought from the dead) in thy holy fear and love, all the days of his life. Amen.

After a woman's safe DELIVERY.

GOD is our refuge and strength, a present help in time of trouble. Blessed be thy name, O Lord,

Lord, who hast remembered thy servant in her low estate, commanded deliverance for her, and brought her through great and sore troubles, to experience the greatness of thy power, and the sweetness of thy mercy, which thou hast so graciously manifested, in the time of her extremity ; to keep her in safety, and bring her out of distress, to give thee praise and glory : in rendering of which we desire to share. And for this, and all thy great goodness, whereof we had so large experience ; thine, O gracious Lord our God, be the blessing and honour and thanksgiving, both present and everlasting. Amen.

A new Paraphrase on the Creed, Lord's Prayer, and Ten Commands.

A Paraphrase on the CREED.

Mar. ix. 24. *Lord, I believe, help thou my unbelief.*

(I believe in God the Father Almighty Maker of heaven and earth.)

I Am fully persuaded, that there is a most high and eternal being, purely of himself, who has all perfection and bliss in himself. Who never began, never shall cease to be ; but was, is, and will be for ever most blessed : for if such a one were not, never could any thing at all that is, have been. Innumerable things I see which had a beginning, and I am sure they could not produce themselves, but must derive from one that had no beginning. And many agents of the animal kind do I see, curiously working for ends unknown to themselves ; which therefore must needs be directed and enabled by an invisible power ; without the belief of whom, all religion would be a vain thing. But to own him, must needs engage
me

me to fear, and love, and trust, and serve him ; as the father, and author of my natural being, and also of my better being, by his grace. One that is Almighty, able to do all that ever he will ; and to order every thing with the authority of an absolute sovereign, controlled by none. I acknowledge him as the maker of heaven and earth ; the whole contents of the universe came not of themselves, or by chance, but as commanded out of nothing, by his bare word : that he might do good to others, not to make himself the better, which he neither needed to be, nor ever could be. O may I admire and adore him, as my incomprehensible creator, and dutifully observe and attend him, as one who am made for his use and pleasure. And then, as I am his child and servant, I cannot have too high expectations from him, who will be sure to take care of his own, and provide for them unspeakable things, to make them the most blessed for ever.

(And in Jesus Christ his only Son our Lord.)

JESUS is one that saves us, and the only one that has it in his hands, so to do for us : but save me he will, giving up myself (in his way) to be saved by him : for he is God's Christ, inaugurated to that blessed office ; and appeared in the fulness of time, according to all the prophecies of him from the beginning ; approving himself to be the only Son of God, and Saviour of the world, commanding nature by his miracles, and setting up a doctrine quite cross to the genius of the world ; which yet (by the plain speech of very unlikely agents whom he made choice of) prevailed to proselyte mighty nations, and subdue all things to himself. Now, that I may find this Christ my Jesus, I must take him for my Lord, and not disparage the best *cause by my ill life ; to confirm infidels in their re-*
jecting

jeering of him, when they see such as call themselves his followers, no better than others. *M* better learn him and serve him, and so find not only to believe, but also to rejoice in him; slight all else to win him; and cleave with devotion in such faithfulness to him, that nothing may be able to separate me from him.

(Who was conceived by the Holy Ghost, born of the Virgin Mary.)

MY Lord, who is very God, became also man; uniting both the divine and human nature in the same glorious Mediator. Not begotten by man, nor conceived by the virgin, who knew not a man, but by the miraculous operation of Holy Ghost: that he might be a Redeemer unexceptionable, the undefiled lamb of God, that take away the sins of the world. And O what heavenly comfort may I expect from a Saviour in my nature? What tender compassion from such an undertaker? How can I ever enough admire the love of glory, stooping in such humility? Not desisting to become the Son of man, that he might be the Saviour of the world. And not the less, more will I extol my God most high, for condescending so low. Yea, I will give all honour (and only his honour) to the Mother of my Lord; never enduring to hear her despised, whom all generations shall call blessed.

(Suffered under Pontius Pilate, was crucified, and buried: he descended into hell.)

STill more strange humiliation, beyond the incarnation! Though God be absolutely impossible, and far above all possibility of dying; yet *that was* God, taking upon him a human soul *body*, could and did, both suffer and die. *Ar*

the bleeding but of a penitent for sin, under the wounded spirit, be counted intolerable, O what sorrow ever like to his sorrow, who bore the weight of all our sins? I not only believe that most cruel execution, under all the circumstances described; but tremble at the justice of heaven, that required such an attonement. Yea, I arraign myself, and abhor my sins, as one cause of his most grievous sufferings. And I admire his love, (surpassing knowledge) so to save me from the suffering everlasting; by dying, to destroy him who had the power of death; and so to bring life, even from the dead. He was buried, (laid in the tomb, where his flesh rested in hope, to hearten all his followers against the melancholy and terrors of the grave: but tho' he descended into hell) I cannot think it was that of the damned; either to deliver souls from that place, whence there is no redemption, or to preach to the dead; some of which did not need it; and the rest might have no benefit by it, nor yet do I think it was, to triumph over the devils, which he did upon the cross, *Col. ii. 15*. But he went into that invisible state of the dead, where bodies lie separate from their souls, and where God would not leave his soul. So does the Lord Almighty raise by demolishing, and quicken even by killing. May I likewise, by humiliation, seek my exaltation, and not shrink from the cross on earth, that I may partake of my Saviour's glory in heaven.

(The third day he rose again from the dead.)

THOUGH the Saviour of sinners was to lay down his life, that they might not lie under the punishment of eternal death; yet was it not possible that he should be detained in the grave, who is the Lord of life: upon whose resurrection hangs all my salvation. For how could he save me, who was not

not able to save himself ? But the Father of my Lord has begotten me to a lively hope, by his resurrection from the dead. Of which I have all the proof that I can wish, to full satisfaction ; and hence do I fetch everlasting consolation, that my debts are paid, because my surety is discharged. And here do I see the engagement, to honour and sanctify that day, upon which he compleated the new creation of the world ; as also to rise with my Lord, out of the grave of my sins, and lead the new life ; that having part in that first resurrection, I may not only escape the second death, but see the eternal joy of his salvation.

(He ascended into heaven, and sitteth at the right hand of God the Father Almighty)

THE king of glory, emerging out of his voluntary humility, went up triumphant, (like himself) before many spectators, to his high and glorious throne above ; to reign in royal majesty, and exercise all authority ; to beat down his foes, and protect his servants ; to receive their suits, and grant all that they ask aright at his hands. O may I follow hard after him, (who before-hand has taken up our nature) till I come to sit down in the kingdom of our Father. May the Spirit from on high wind up my heart thither, to be with my Saviour, and my treasure ; still aspiring after, till I reach to be ever with the Lord.

(From thence he shall come to judge the quick and the dead.)

GOD has committed all judgment into the hands of his eternal Son, who shall descend from the *supreme* parts of the world, as judges use to come from the head city of the nation. He that was *judged of men*, will be the judge of all men, to the

the comfort of his followers, and terror of his despisers: impartial to all, in rendering according to their works. Man that is a responsible creature, having a law to rule him, and talents to be improved by him, shall be called to account; and God that is perfectly righteous, will, for certain, set all right hereafter, that was not done here. This, reason tells me, and further does my conscience suggest, what I have done, and what I am to expect. But holy scripture is most express, in assuring us of the day, and acquainting us how all shall then be carried. O may I believe and ponder it, and make my utmost benefit of the notice; to set me right in my thoughts when I am apt to stumble, at the seeming inequality of God's ways; and so to know the terrors of the Lord, as to persuade others; and dread to do the wicked things myself, which will make that day intolerable: neither presuming on my own false heart, or any others flattering opinion: but let sin look never so pleasing, may I strike it dead with the remembrance of this sad reckoning. Yet let it raise my heart, and revive my spirit, that my Redeemer and advocate is to be my judge; who will never condemn me, when (upon any favourable construction of his gospel) he can save me. Let it also bear me up under all censures and hardships in the world; little regarding how I am judged of others, when my own heart condemns me not; nor taking upon me to judge others hearts, when things appear fair without; but exercising my strictness at home, in so judging myself, that I may not be condemned of the Lord. Let me ever and anon be looking out beyond this world; and preparing for the coming of my Lord. So paying my daily homage to him, that I may have boldness in the day of my appearing before him; and may find that terrible
day

day of the Lord, the most joyful of all days to
foul.

(I believe in the Holy Ghost,)

AS my faith must have regard to my Maker
Redeemer, so to the eternal Spirit of both
Sanctifier, as the divine intellectual subsistence
whom holy scripture ascribes not only per-
fections, but the very name, works, and attri-
butes of God, in whose name, according to our La-
tine order, I was baptized equally as in the name
of Father and Son: to him therefore must I
ascribe equal duty and glory, not cry I believe in him
yet dare to blaspheme him, in deriding the be-
nefits wrought by him, but see my own need of
his holy operation for applying to me all my La-
tine redemption; because, if I have not the Spirit
of Christ I am none of his, and except he regenerate
me I cannot enter the kingdom of God. O
Lord I not only own his divinity, but implore his grace
to quicken and renew me, to guide and help
me to sanctify and comfort me, and esteem the joy
of the Holy Ghost above all other joys in the world.

(The holy Catholick Church,)

THE church is a select company called out
from the rest of the world, truly to worship the
God; and the several congregations of Christ
make up one universal church. Though they
have some different rites and modes, yet have
but one supreme head, the great Shepherd
Bishop of souls, and no church is above his will
by which all must be ruled. All sound belie-
vers and godly, righteous, and sober livers, are
the church's true members. This church is holy
as to its vocation and obligation; our Lord
himself for it, to purify a peculiar people to

self; and it is catholick for teaching all needful truths, and requiring universal obedience to all God's revealed will, for all graces given in it to make its members perfect, and for its diffusiveness all over the world, extending to all nations and persons that name the name of Christ; as also for time, extending itself from the beginning to the world's end; so that the gates of hell shall not prevail against it.

I believe this church: In giving such a deference to it as the Samaritans did to the woman, *John* iv. first; for what she told them, but, ultimately, for what they received from the Lord. My care must be to keep in the communion of this church; because such as shall be saved are said to be added to it. *Acts* ii. 47. Though I cannot believe that all whom Rome excommunicates are under a sentence of damnation: no such mother or mistress of churches do I own, but only Jerusalem above; no authority of any church above that scripture on which every church is to depend. That church which usurps and monopolizes now the name of catholick, I own to be a true church as far as an adulterous wife may be a true wife, but neither sound nor good; and though the schism they throw at our heads be not only a hard word, but in itself a wicked thing, yet no danger here to leave gross errors, and purge out filthy corruptions; not any worse schismatics than they who drive others from them by unscriptural terms and antichristian impositions. I believe the church to be holy, and cannot hope to be saved by being of it, without the holiness required in it. If I am joined to it but as a wooden leg to the body, the privilege will prove then nothing to my advantage, but the means of salvation will rather aggravate my condemnation; nor could I cast a
fouler

fouler scandal on a Christian society than to myself a son of the church, when I am a *filius*, child of the world, and my life father on that wicked one who is called the god of world; to cry aloud for the church, even as I have put myself past speaking sober sense, make me indeed militant, contending to no purpose, only to misrepresent my church a wretched den to harbour any such vile members.

I believe the catholick church, for if I am in it, I am of none, nor any member under the law if not united to the body. But I despise all noise which Rome makes with the name and sense, to confine catholick only to their particular sect, and that outward pomp cry'd up for a sign the church may rather signify it to be none or true. The worst things may flourish with the titles, as drunkards may call themselves good fellows, a pack of thieves may go under the name of honest blades, and infamous strumpets take care to be complimented as fine loving creatures according to what I am, and not as I would be called, shall I be judged; therefore will I not to this, that I belong to a sound and true church nor glory that I am a good protestant when I am a bad man; for, however I may pass in the world without holiness I shall not see the Lord. Not to all that go in sheeps cloathing, but only to sheep indeed, who hear his voice and follow him will he give eternal life, and from serving him militant advances them to rejoice in the church triumphant.

(The communion of saints,)

WHO are the saints but holy persons, separated from the vain and vile conversation of the present evil world, and devoted to the serious

vice of our Lord? Their great persecutors narrow the name to such in their kalendar, than some of which that stand there none more unfit to bear it. Pharasaick strictness about the outside of the platter, and bitter vengeance against the Spirit of holiness, may serve to dub some Romish saint, but no saint in truth, unless renewed by God's sanctifying spirit. And what's this communion but holy men's fellowship among themselves, and with their Lord; having such a frame of heart and way of life as unites them with Christ's living members in graces and duties, in love and dearness, in worship and conferences about things holy and heavenly, with an earnest desire to promote each other's real and eternal felicity.

My believing this communion is not only the owning of such a thing, but making it a point of my practice as well as article of my faith, being of one heart and soul with the multitude of believers, and keeping the unity of the Spirit in the bond of peace. But what like this, when I spight a man even for his holiness, and am all for other kind of leagues, drunken or lewd fellowship, scoffing companions, the brotherhood in iniquity, or crew of blasphemers, that are for running down the whole generation of God's children as intolerable troublers of the world; such as hate nothing more than to be reformed, and inspect their companions lest they should escape out of the devil's snare, and are the spies upon one another that he may lose never a one. What do they make but the greatest derision of the saints communion? and whoever will be more pious shall be to them but still more odious.

O may I with more sense believe this article, and begin some of that communion on earth which I hope to find perfected in heaven, so joining with God's saints now in holy living, that hereafter
I may

I may be numbered with them in the glory everlasting.

(The Forgiveness of Sins,)

THE guilt which binds to punishment is upon me, and sin lies at the door; till by pardon 'tis removed conscience loads me, and what can ease me till grace absolve me? and what's that absolution but God's merciful act through Christ's propitiation, without which shedding of blood there is no remission? Priestly absolution is but declaration, nor can any pardon be purchased by money; such doses of catholick opium may stupify, they never heal any; but God's terms of repentance, confession, prayer, faith in his Son, and charity to men, must be performed that I may be pardoned. And O, how rich is this grace of forgiveness with the Lord! God in Christ reconciling the world to himself can never enough be admired till in that eternity, which will shew the everlasting misery from which I was so mercifully delivered. How should I love and magnify the reliever of my misery, the forgiver of my iniquity? A pardoning God! a dying Saviour! such mercy and plenteous redemption with the Lord eases my mind, and wins my heart. Bless the Lord, O my soul, and all that is within me bless his holy name, who forgiveth all thy sins, and healeth all thy diseases, giving me such abundant cause to joy in God, thro' Jesus Christ our Lord.

(The Resurrection of the Body,)

THAT this very body of flesh, after it is quite demolished by death, shall be restored again to life, there is no possibility in nature, therefore was it derided by the philosopher, *Acts* xvii. 18. But *that he who make it out of nothing should raise it*

again out of its ruins, can never be thought incredible to any that own a Lord Almighty. *Acts* xxvi. 8. Reason might incline me to hope that my immortal soul should not be joined to such a partner as is shorter liv'd than some of the brutes, and leave it so quickly never to hear of it again in another itate. But the word of eternal truth puts the matter past all peradventure, *John* v. 8, 9. The hour is coming in which all that are in the grave shall hear the voice of the Son of God, and come forth. *Acts* xxiv. 15. There shall be a resurrection both of the just and unjust. *Phil.* iii. 21. The Lord shall change our vile body, that it may be fashioned like to his glorious body; and because God hath said it I do believe it, and comfort myself in it against the fears of death, and all the disasters of this life. But O, how dreadful to ungodly sinners, that they shall appear before the most holy eternal judge in those very bodies which they have so shamefully abused, as shops of satan, sinks of uncleanness, and instruments of rebellion against the Lord that made and bought them? that they shall smart in the same dear flesh which they threw away by humouring its lusts, and reap, according to such sowing, corruption, shame, and punishment everlasting.

But what an engagement is this article upon me to exercise myself in all the ways of temperance, sobriety, chastity, humility, and charity? not to rust my body in idleness, nor overcharge it with excesses, nor sink it down in worldliness, nor ever commit uncleanness with greediness, but keep it as such an undefiled member of Christ, which must rise and live again hereafter, and according as I use it here, go off in misery or reign in glory elsewhere for ever.

(And

(And the Life everlasting. Amen.)

SUCH a living do I believe after death as never any more to die, and not only bare living, but the glorious life never ending. There's not an end of the faithful at their graves; no, but then they begin to be happy creatures, which they shall for ever abide, not only in a freedom from all the evil of sin and suffering, but the full fruition of all that's good and sweetly entertaining, every thing as it should be to the heart's wishes, both in soul and body. Bodies spiritual and beautiful, all over delightful and immortal; souls luminous and holy, full of love and joy unspeakable, in the centre of their rest, and at the end of all their desires.

Reason inclines me to look upon man as a creature designed for such a future state of happiness as all who well understand themselves do aspire after, which here they cannot obtain; but God's own revelation puts the matter beyond all hesitation, when my hope is of that eternal life which God that cannot lie hath promised. *Tit. i. 3.* I am more concerned then how to use than to prove this truth, which teaches me to soar above this world, and be so swallowed up in contemplation of things to come as to count all but poor and mean here below, and neither pine at the ungodly's prosperity, nor be puffed up with my own, nor think myself undone to be afflicted, as seeing that before me in which I shall be completely satisfied, and of it never be deprived; therefore so to incline after it and long for it as never to be damped or bribed by any thing present to forget or slight it, but shew the soul truly wise and worthy in my readiness to forsake all for it; and that I may not resemble those who cry, as they hope to be saved, when no manner of good *reason* can they give for such their hope. May I,
by

by a holy heart and life, be still preparing for it, and so concern and busy myself to do the work of heaven that I may stand fair to inherit the joys of heaven, and now believe and live godly that I may attain there to live and reign eternally.

A short Paraphrase on the Lord's Prayer.

Matt. vi. 9. *After this manner pray ye.*

(Our Father which art in heaven.)

TO thee, O Lord, we come with trust and comfortable expectation, as the children of thy family, and we humble ourselves before the throne of thy glorious Majesty, as subjects and servants, vile and unworthy.

(Hallowed be thy name.)

MAY all the world adore and glorify thee, O Lord, according to the discovery of thyself, which thou hast been pleased to make, not only in thy word, but also in thy works, which do all of them declare how infinitely great and good thou art.

(Thy kingdom come.)

AS thou, Lord, art the rightful Sovereign, Owner, and Governor, of all things in heaven and earth, so may thy spiritual kingdom also prevail throughout the world, to break down the kingdom of sin and satan, and all antichristian powers; and may it come in power to all our hearts, that thou mayst reign over us by thy grace, till thou hast made us fit to reign with thee in thy glory.

(Thy will be done on earth, as it is in he

REveal thy will, O Lord, to such as know not ; and make our wills compliant with in all that thou requirest of us, and in all that layest upon us. Let nothing be so pleasing as that which is pleasing to our God, that we serve thee, not only because we must do it, but because we love it. And thus let us copy after blessed above, according to our capacity, and come to join with them in thy heavenly glory may our pious exercise here on the way, be as shall help to prepare us for all the glorious tions at the end.

(Give us this day our daily bread.)

Till we reach to the blessed end of our faithful father, supply us with all things needful and convenient for our support and duty upon way. Thou that hast been our God, and protect from the womb, still chuse our inheritance for us and give us so much of the world's good, as shall be for our soul's good ; to make us do the good in our generation, and better to work our own salvation. But whether we prosper or not upon earth, O may all our present circumstances have a favourable tendency, to promote our felicity : and while the meat is in our mouths thy wrath may not come upon our heads.

(Forgive our trespasses, as we forgive them that trespass against us.)

FOR none of the world's plenty or variety shall avail us, without thy pardoning mercy ; we more need thy daily pardon, than our daily prayer. With thee, O gracious God, there is such fellowship : grant us, we beseech thee, to experience

according to the riches of thy grace, and the necessities of our souls. Where the wager of our sin is death, let us find the gift of God in eternal life, through Jesus Christ our Lord. And being forgiven so much, O help us to love the more ; to do as we need to receive, and to be merciful, as our father in heaven is merciful : forbearing and forgiving one another, as God for Christ's sake has forgiven us.

(And lead us not into temptation, but deliver us from evil.)

WHere we are so weak and liable to fall, unable to preserve our own integrity, or to command our own safety, O Lord God Almighty and most merciful, make us strong in the power of thy might, to resist temptations, and also watchful, to avoid the occasions of falling. Till we shall be discharged from this warfare, O Lord, support us under it, and carry us successfully through it. That where we are tempted, yet we may not be worsted ; and tho' cast down, not destroyed. Blessed God of our salvation, be now and evermore our refuge and defence. And from that evil of all evil, thy wrath and everlasting damnation, good Lord deliver us.

(For thine is the kingdom, the power, and the glory ; for ever and ever.)

Is the great and sweet encouragement of our prayers, that we have such a God to call upon, who has the supreme authority, to dispose of all persons and things as he pleases ; and such absolute all-sufficiency, to effect whatever he purposes ; yea, whose glory it is, to shew mercy in cases of greatest need and difficulty. O king of glory, Lord Almighty ! who reignest and rulest on high, relieve the distresses, and supply the necessities of thy poor subjects
and

and servants here below. Do it, we beg, Lord, for thy glory, in shewing such grace and bounty, to the indigent and unworthy. Glorify thy mercy in pitying our misery; and thy omnipotence, in commanding salvation, even for such as have undone themselves. That we thy poor creatures, and miserable sinners; so supported, provided, and saved, may from the ground of the heart, ascribe unto thee, the kingdom, power and glory, with all blessing, praise and thanksgiving, not only for a while in this world, but in that which is to come, for evermore. Amen.

A paraphrase on the Commands, by way of confession and prayer; bewailing the breaches, and begging pardon, with grace to do better.

(To be used before the sacrament; or on any occasion of humiliation.)

Deut. vi. 17. *You shall diligently keep the commands of the Lord your God.*

Blessed God, our supreme glorious Lord! who hast all the right and authority over us, even as thou wilt, to change and use us; thou hast commanded us to observe thy precepts diligently, and given us many privileges and singular advantages, as encouragements laid upon us, the better to observe thy statutes, and keep thy laws. But O how have I presumed upon thy heavenly majesty; and how bold have I made with thy holy laws? Grant me, I beseech thee, O Lord, a due and serious humiliation for it, thy merciful pardon of it, and thy grace, working effectually in me to amend it; that
I may

I may have a more conscientious and dutiful respect unto all thy holy commands.

The first Command.

Thou shalt have no other gods before me.

O How have I forgotten God that made me ; and lightly esteemed the blessed rock of my salvation ? Admiring, prizing, and loving creatures and vanities, more than my creator and chiefest good, blessed for ever. Grant me, O Lord, I beseech thee a due and serious humiliation for it, thy merciful pardon of it, and thy grace, working effectually in me, to amend it. That I may chuse and take thee, the Lord most high, for my God, and fear, and love, and adore, and serve thee, and trust and delight in thee, as such, all the days of my life.

The second Command.

Thou shalt not make to thyself any graven image,
&c.

I Am ashamed to think, how vain and vile, in my imagination, I have been ; and what gross unworthy thoughts I have entertained in my mind, concerning the most high, eternal, pure and infinite spirit, whom no man hath seen or can see ; nor conceive of him worthily as he is. Grant me, I beseech thee, O Lord, a due and serious humiliation for it, thy merciful pardon of it, and thy grace working effectually in me to amend it. That I may apprehend and think of my God, in the highest and best manner I am able ; and may go on to rectify my notions, and still further to know as I can know, till hereafter I shall know, even as I am known. And according to the best knowledge which I have

I have, help me, Lord, to worship thee my God in spirit and in truth.

The third Command.

Thou shalt not take the name of the Lord thy God in vain, &c.

O How bold have I made with that glorious and fearful name, the Lord my God! To take it into my polluted lips, not only vainly, but prophanelly. Nor only speaking of him, but carrying towards him, as if he were even equal with me; who is so high over all, and infinitely above me. And how often have I, if not quite omitted, yet rudely and slightly performed the offices and duties of religious worship, rather to dishonour than glorify the great Jehovah's name, with such vain oblations, as are but still further provocations? Grant me, I beseech thee, O Lord, a due and serious humiliation for it, thy merciful pardon of it, and thy grace working effectually in me to amend it. That I may profoundly revere thy name, and be zealously concerned for thy glory; and sincerely and devoutly discharge the duties of attendance on thy heavenly majesty.

The fourth Command.

Remember that thou keep holy the sabbath day, &c.

INstead of honouring the day which thou, Lord, hast set apart for thy peculiar service, as sacred and devoted to thyself, O what light account have I made of it, and what rude invasions upon it? How little delight have I taken in it? And what great liberties, to speak and act in a vain sensual manner, *inconsistent* with the duties of it? Grant me, I beseech thee, O Lord, a due and serious humiliation
for

for it; thy merciful pardon of it, and thy grace working effectually in me to amend it. That I may sanctify thy sabbath, and set myself apart to seek and serve the Lord; and count it my highest honour, and sweetest pleasure, to draw nigh, and be taken up with my God.



The fifth Command.

Honour thy father and thy mother, &c.

A Due regard I ought to observe towards all the ranks of men, with whom I am concerned in the world; whether they be above me, below me, or level with me. To render unto all what's their due, in their several posts and places. But herein, how frequently and greatly have I failed? envying and stomaching superiors; slighting, if not disobeying my rulers; striving and quarrelling with my equals; insulting and despising my inferiors. Grant me, I beseech thee, O Lord, a due and serious humiliation for it, thy merciful pardon of it, and thy grace working effectually in me to amend it. That I may carry as I ought towards all the orders and degrees of men, in their several stations and offices; so as to honour and obey the higher powers, to keep a fair accord with my equals; and not only condescend, but be kind even to those of the meanest quality. Yea, to honour all men, as bearing the image of God, and being of the very same nature, as is now worn by Christ the Lord.

The sixth Command.

Thou shalt do no murder.

THough I have not stretched out my hand, to take away any man's life, yet if hating my brother,

ther, makes me a murderer, O how can I here plead not guilty ! When frequently I have made such foul breaches of charity : and malice is a sort of mental murder ; yea, not to use my endeavour, nor shew any concern for reclaiming of a wicked sinner, 'tis to hate him, even in my heart. *Lev. xix. 17.* Then, God be merciful to me an unmerciful sinner ! humble me, and pardon me, I beseech thee, Lord, for this sin ; turn me from it, and fill my heart with that true and warm love to all men, which may for ever heal me of it. O let peace and patience, and mercy, and the law of kindness bear sway in my breast : especially let the love of souls predominate over all ; and then shall I be upright and innocent from the great transgression of this command ; which, O Lord, I beg thy powerful grace, enabling me better to perform.

The seventh Command.

Thou shalt not commit adultery.

BESIDE the filthy wickedness of actual whoredom, there is the implicit adultery of the eye and fancy, of the ear and tongue, of the hand and heart : for, but an unclean glance or thought here contracts a guilt. O then, who can understand his errors ? When so quick, even as lightning, are the motions of lust ; and not only full consent and act, but any assent or delight here, is a breach of this holy law. O then, let me not inflame my account, in pleading innocent ; but lay my hand upon my heart, and cry out unclean. And of thee, O gracious God, I beg to wash me in the fountain opened for sin and uncleanness, that my soul may not be abhorred, but all my guilt, in mercy, remitted. Lord, if thou wilt, thou canst make me clean ; and as prone as I am to offend, thou art able to keep me *from falling* ; O wash me thoroughly from my iniquity,

quity, and cleanse me from my sin. And from this pestilence, which walks in darkness, good Lord deliver me. O let me find thy grace sufficient, making me a way to escape; and entertaining me with so much better delights, to be found with the heavenly bridegroom of my soul, that I may come to detest and loath all the false and base pleasures of sin, and find my heart well inclined, and fully resolved to observe and keep this holy law.

The eighth Command.

Thou shalt not steal.

THOUGH I have not, in a clandestine manner, pilfered from my neighbour, nor by open violence, invaded the rights of another; how clear soever I may stand from such secret thievery, or notorious rapine and oppression, O Lord, thou knowest: though it occur not to my memory, yet dare I not plead, before thee, not guilty. But for fraud and fetches in bargaining and dealing; slackness in paying of debts, and doing justice; falsifying of trusts; artifices to over-reach and defraud a brother; with-holding of dues, or alms; idle living, and profuse spending, to consume upon fancy, malice, pride, or lust; in some, (if not all) of these, I must acknowledge and bewail my guilt. Grant me, I beseech thee, O Lord, a due and serious humiliation for it, thy merciful pardon of it, and thy grace working effectually in me, to amend it. That I may be content with my portion, just in my dealing, faithful in my trusts, prudent in my expences, kind and chearful in my alms and gifts: a diligent servant, and a faithful steward, to my great Lord and master in heaven, of all that thou hast been pleased to commit to my hands and trust, here upon earth.

The ninth Command.

Thou shalt not bear false witness against thy neighbour.

TO raise or spread a calumny, and lying accusation against any, is such a provoking injury, that some will worse resent it, so to be touched in their name and reputation, than in their goods or life. And yet how rash and bold here have I been? If not in forging ill things, to blacken and brand another, yet (as a tale-bearer) forward to promote the scandal; censuring and suspecting the evil, upon no sufficient grounds; or suggesting the ill things, which I would have to be believed, though I speak not out: and shooting the arrows of bitter words, which then are the worst, when we cannot afford the godly man a good word, but ready to bely the servants of the living God; which his word calls hard speeches spoken by ungodly men against the Lord himself. *Jud. xv. ver.* All lying, equivocating, or otherwise perverting and abusing the truth, brings me under this prohibited guilt. And in whatsoever my heart here condemns me; or of what thou that art greater than my heart, knowest me to be guilty, O Lord, in mercy, humble and pardon me for it, and enable me, by thy grace, to amend it; that I may buy, and not sell the truth; for want of pains or cost to defend it: that I may put the best sense even upon bad matters, which they will bear; and chuse rather to be deceived myself, in thinking better, than to wrong others, in thinking them worse, than they are. That I may rather be silent, where I cannot speak so well as I would, and not indulge to the fashionable humour *of slander*, in serving up others sin and misery, to *divert the company*; but cover a multitude of faults, till

till I am called or obliged to speak, either for private edification or publick service. Help me herein, I beseech thee my God : however any make light or but a jest of lying, may I ever abhor that which so plagues the world, and makes men fitter to be dreaded than trusted, when too well known to be believed. From this infamous hellish abuse of speech, promoted by the father of lies, I beseech thee, O God of truth, deliver me.

The tenth Command.

Thou shalt not covet thy neighbour's house, &c.

THY law, O God, is holy, striking at the very root of sin, which lies out of the world's sight, to kill those seeds of ill desires that breed and feed all the other evils of our lives ; it takes cognizance even of the thoughts and intents of the heart, the proneness to sin, which is exceeding sinful, because the womb in which all other sin has its conception. Such concupiscence, the apostle says, he had not known, except the law had said, thou shalt not covet. *Rom. vii. 7.* O may I know the plague of my own heart, to confess and bewail it as I ought ! For how prone am I to excuse my sin, even with that which aggravates it upon me, that it is such corrupt principle in me ? When so apt I am to be idle, and luxurious, and flesh-pleasing, to grudge and envy others height and prosperity, to covet and reach after the world's fulness, though to others damage, as if my life and bliss consisted in such abundance ; when thy word, O Lord, and even my own sense and experience, convince and assure me to the contrary.

Humble me and pardon me, I beseech thee, for all such guilt and error which thy holy eyes see in my soul, and so rectify and amend the matter with me,

me, that I may better know and observe this thy holy law, that I may acquiesce in the distributions of thy good providence, and moderate my desires after the world's good; and, instead of looking with an envious or greedy eye after other's enjoyments, may resist and suppress all such worldly lusts, and covet earnestly after infinitely better things, more agreeable to my heavenly immortal soul, that will fully content me, and never fail me.

AN APPENDIX to the Paraphrase on the Commands.

Confession of sins against the gospel precepts, with prayer for pardon of them, and grace against them.

2 Thess. i. 8. *Taking vengeance on them that obey not the gospel of our Lord.*

GRACIOUS God, thou hast remembered us in our low and lost estate, out of that mercy of thine which endures for ever, raised up a mighty salvation for us, and, by the hands of thy own dear Son, sent eternal redemption to us. What the law could not do, in that it was weak through the flesh, through a disability in us, sending the Son of thy love in the likeness of sinful flesh, thou hast, by that sacrifice for sin, condemned sin in the flesh, that the righteousness of the law may be fulfilled in us; though we do not (cannot) come up to its utmost demands, because there is an atonement made for our defects and failings, and a way opened for our escape, by our repentance towards God, and faith in our Lord Jesus Christ.

Here

Here are the riches of grace and bowels of mercy for ever to be admired, that miserable sinners who had undone themselves should ever be so recovered, pardoned, healed, and eternally saved. But O, how have I neglected so great salvation, and so despised and offended the only Saviour, that I am utterly unworthy he should with any eye of favour look upon me, or effect eternal redemption for me? How light have I made of the sins that cost so dear as the blood of my Lord, the Son of God, to save me from them? And the lighter I can make of them, the heavier doom may I expect for them; nor must I presume to be pardoned, continuing impenitent; but, upon my repentance, I may be sure of God's forgiveness.

O, thou that fashionest hearts, and givest repentance, wilt thou shew the power of thy heavenly grace in breaking and dissolving my stoney heart into that godly sorrow which works the repentance to salvation not to be repented of; and so humble me for my sins that thou mayst absolve me from them, through thy Holy and Well-beloved, in whom thou art well pleased, and reconciled to us through the propitiation which he has made for us.

Thou hast commanded us also to believe on the name of the Son of God, and we have the assurance of thy word that believing we shall have life thro' his name. But O, how faithless have I been, and how little have I looked unto Jesus, or believed in him, as I ought to do! how have I set up for myself, and placed my confidence in somewhat of my own, to help me out, and to do me the saving good, instead of seeking to him on whom thou hast laid help, and depending upon the only Saviour of the world. O forgive and help my unbelief, and, Lord, increase my faith; give me such a faith as may draw

draw me to thee, believing thy love to me, and also the faith that shall work by love again to thee, who hast first so loved me : yea, let my faith and love excite my care and fidelity in all the ways of my duty, that I may not pretend any good faith as the defence of my bad life, nor embolden myself in any ill-doing because of my right believing, but, as I believe the rich grace which the gospel reveals, so help me to follow the holy ways which it prescribes, that I may not only boast my faith to the world, but let my light shine before men, and let them see my faith by my works; and the commendation of my orthodox believing in my godly living. So may I approve my unfeigned gratitude to the Redeemer of my soul, and also prepare my soul for the sure fruition of his great salvation. O let me never dishonour the blessed Lord of my life, the great author and finisher of my faith, by carrying as if I were delivered to commit abomination; when he came not to discharge me from the works of the law, as it is a rule of life, but only from the rigour and curse of the law, where I cannot be justified by those works. Teach and help me then, O Lord, to have respect to it, and set myself to go by it; yet not to despair of thy saving mercy in Christ Jesus, where I come short of it, and fail of doing all according to it. O give me grace to obey in sincerity, where I cannot do it in perfection; and where I am still averse to good and prone to evil, O Lord, pity my frailty, and help my infirmity: where I fail of my duty, spare me, in thy mercy, and, though I have not what I should, accept me, I beseech thee, in the Beloved according to what I have; make me delight to do thy will, O God, as well as I can, and fill up all my *defects* out of his perfect righteousness, and his *meritorious* doings and sufferings, in whom thou

art well pleased; even my only prevailing mediator and advocate: in whom I trust, for whom I bless thy name; and to whom, with the father of my Lord, and the eternal spirit of grace, be all praise and glory, now and eternally. Amen.

Christian graces and virtues explained and enforced in several considerations.

First CONSIDERATION.

To promote Repentance.

2Cor. vii. x. *Godly sorrow worketh repentance to salvation.*

THE evil which might greatly please in the committing, must be followed with a sorrowful repenting; or it will end in a much sadder suffering. 'Tis the mercy of our heavenly father, to reach out such a plank after shipwreck, to save me by a subsequent remedy, when sin had plunged me into a gulph of dreadful misery. Such a door of hope, opened to one that feared his case was hopeless, 'tis like life from the dead. Yet O how averse has been my heart to be thus sweetly overcome? Going on perversely in my way, till hardened through the deceitfulness of sin; though I shall die in it, if I do not, by this means, make my escape. 'Tis true, that repentance is God's gift: but it must be my care and work, to seek and beg it at his hands; never shrinking at the physic, but most glad and thankful, that there is any such healing. O how would hell be filled with rejoicing, could the damned so come of by repenting? That time is past with them, not with me; to whom God (*in mercy*) yet gives space for it. O may I also find

find his grace to carry me through it; for 'tis not only thinking or talking of it, that will make me a true penitent: no; I must be convinced of my sin, and know my transgressions, their evil and danger, and be deeply humbled under them, and afflict my soul for them, and take such high displeasure at them, as to resolve and set myself, and bend all my forces against them; well content to be in heaviness for a season, if by any means I can make my passage through the strait gate which leads to life. For though sin brings sorrow and bitterness after it; yet the godly sorrow for it gives a sweet satisfaction even at present, and will, after, end in joy unspeakable. Penitential tears are the wine that makes glad the contrite hearts. And much gladder is the pious soul that weeps for sin, than the fool, that makes it but a jest, and is merry with his misery. But 'tis not the sorrow of a desperate Judas that will make a true penitent. No; it must be such a sorrow as arises from the ingenuous sense of offending a God infinitely good. His goodness must lead me to it: and the experience I have had of all his patience and gracious dealings with me, and all his mercy and loving kindness to me; this, set home by a hand from above, smites the rock, and makes the water flow. That I should carry so unworthily, towards the best of all friends, and kindest of all fathers; and make such wretched returns for all his dear obligations laid upon me; and produce such sorry fruits, after all the cost bestowed upon me, does it not pull down my soul, and break my heart, thus to have trampled the richest grace, and done worst against him, who has the best used me? Well may it fill me with confusion, sad regret, and frightful apprehension; to break my peace, and *deject my soul*. So it ought: and the trouble *will do me great good*, if it gives me enough of my *sins*.

sins, and turns my heart against the cursed things ; for 'tis not enough to lie in the dark vale, and wallow in the deep ditch, but I must up and leave the bewailed sins behind me, not mistake my knowledge of the disease for the cure, but forsake what I lament, and run away from that which looks so frightful upon me, have done with the wicked trade, and no more allow what my own heart condemns. Being so taught as with briars and thorns, learn to do better, become of another spirit, and take another way ; for never true repentance, without such a change of mind and life. Then, and not till then, is it the repentance unto life, which God is said to grant, *Acts* xi. 18. and that he may grant it to me a sinner, I must humbly and earnestly implore the grace at his hands in my prayer.

O Thou great almighty God, who openest, and no man shutteth, and shuttest, and no man openeth ; all hearts are in thy hand, to fashion them as seems good in thy sight ; Lord, look in pity upon a dead-hearted sinner ; take away from me the heart of stone, and give me a heart of flesh, so broken and contrite as thou wilt not despise. Help me so to see, and feel, and bewail, and break off my sins, that, after all my abounding iniquity, I may experience thy super-abounding mercy. O teach me, and help me, Lord, in the humbling of my soul, and confessing and forsaking of my sins. Renew me to repentance, who am grown old in my sins ; and, as thou givest them space, so give me grace to repent, that I may not only think or talk of it, but by thy powerful Spirit be enabled to do it. Give me the relenting heart, so broken for my sins, that thou mayest look with an eye of pity upon me, and turn away thy wrath from me ; yea, so turn *me from my sins unto thy blessed self, that*
thou

thou mayest take pleasure in me, and delight to shew favour unto me; which I humbly implore at thy merciful hands, for my blessed Saviour's sake. Amen.

Second CONSIDERATION.

To promote the fear God.

Psalm lxxvii. 7. *Thou, even thou, art to be feared.*

TO have no fear of God before one's eyes, uses to be mentioned with horror, as incident only to some heinous malefactor: But take this fear as God's word describes it, comprizing all the duties of a holy serious religion; and O, how many, counted none of the worst, yet but scoff it as silly and a piece of nicety? They will not so much as pretend to follow the Lord fully, whatever he commands to the contrary. To be tied up from venturing on any thing that he forbids, they are ready to cry out intolerable! To go in continual care of approving my heart to him that sees in secret, and not dare to omit my prayers, yea, to be for perfecting holiness in the fear of God. How confident are the most of their good condition, without any of this circumspection? But, leaving others to their judge, let me inspect myself, to see that the fear of God be in me of a truth, that I fear him with the humble reverence and ingenuous regard of a dear dutiful child to the best father, and not with the servile awe of a base slave that lives in awe of a cruel task-master: for the true fear of God is very consistent with his love, yea, 'tis the very product and preservative of it. For therefore do I fear my heavenly father, because I love him, *and am afraid to lose him.* And shall I not fear *him who has all the power over me to do what he* will

will with me? Shall I make bold to grow upon him, when I can no more escape his eye than his hand, and whose judgment will pass upon all without partiality, thereafter as he finds them? But, as a father pities his children, so he pities them that fear him; and, when thus I do fear him, never need I live in dread of any in the world beside him. So far is it from being a doleful life to live in God's fear, that we are assured, *Psalms* xxv. 13. his soul shall dwell at ease that fears the Lord; and the man is pronounced blessed who so feareth alway. *Prov.* xxviii. 14. But whoever will venture to slight the most High, and deride them as poor sneaks who dare not do the like, still I shall subscribe to that positive determination, *Ecclesiastes* viii. 12. Surely I know this, that it shall be well with them that fear God. Upon him I ever hang for life, and breath, and all things. Quickly shall I die, and fall into his hands, who will judge me, not after my conceit, but according to truth. And who may stand in his sight when he is angry? Even nobles and kings, those grandees of the earth, who keep others so much in awe, shall fly to hide from him, but cannot avoid him, who shall strike even through kings in the day of his wrath: so fearful a thing is it to fall into the hands of the living God. And how sorrowful an end will they find of their wicked reign who had no fear of God before their eyes, and were such a scourge and plague to this miserable world, when, after all the scorn that they made of God's word and judgments, they shall find and feel what none could make them believe, to force from them the bitter outcry, that their punishment is greater than they can bear.

Now, foreseeing this, never can I envy the prosperity of any that live ungodly, and carry it off audaciously, scorning the whole generation of them
that

that fear the Lord. Instead of pining at their my heart bleed for them, whose triumphing short, and their following anguish never to Let me not fear their faces, who fear not the I judgments; and be guilt never so touchy, th they have the poison of asps to throw at any offer to disgrace their filthy lusts, and he must upon the sharps who strikes at those darlin know who is more than any to be feared, an his cause I may harden my face; yea, such co is necessary, to do one's duty among the ung And, going upon warrantable grounds, by pri tial rules, I must dare to do what I ought, cor it what will: men's wrath is contemptible, and can restrain it; but God's wrath is intolerable enduring it.

THOU, even thou, O Lord, art to be fe and who may stand in thy sight when thou art angry? O sanctify my heart with grace, that I may sanctify the Lord God in heart, and make him my fear and my dread; flattering any in their vices, for fear of their f Give me the heart of flesh, softened with thy fear, and in thy cause an undaunted face, hard against the fear of thy foes. O put thy fear my heart, and let it be the spring and princip all holy conversation and godliness in my life. may I, as a dear child, fear thee all the days o life, that I may not dread thee, as a hateful f in the great day of thy wrath. Deliver me t that fear of man which is a snare in the way o duty, and give me such a fear of thy name as make me afraid to sin against thy word; suc awful regard of thy majesty, that in thy fear I depart from iniquity. O help me to work out *own salvation* with fear and trembling, and to

others with fear, pulling them as brands out of the fire. Thus let me pass the time of my sojourning here in thy fear, that I may end this life in thy faith and love, and spend a much better life for ever in thy kingdom and glory. Amen.

Third CONSIDERATION.

To promote faith in Christ.

2 Chron. xx. 20. *Believe in the Lord your God, so shall you be established.*

MY long custom of sinning makes me afraid of incurring further guilt of presumption in believing; but, as my necessity throws me upon it, so the good word of God emboldens me in it; not only permitting but commanding me to believe in the name of his Son, through whom his mercy flows plentifully, even upon the most unworthy. So wonderful is the kind provision of heaven to save those by faith in another who could not be saved by any works of their own, and so has made that salvation easy which else would have been impossible. Yet how frowardly have I withstood that grace of God bringing salvation, which is the only way in which I can be safe and happy? presuming on my own sufficiency, without hanging upon foreign succour, or being beholden to another. Slow in believing on that name, than which there is no other under heaven whereby I can be saved; nor any rest to my soul, but by trusting in the name of the Lord, and staying myself upon my God. What I must do then, not only in point of duty, but to secure my own tranquility; I will do it, and, thro' his help, be bold in my God, and cast myself upon the Lord, my strength, my righteousness, and my
Re-

Redeemer, looking for the mercy of our Lord Christ unto eternal life.

Why art thou cast down then, O my soul why disquieted within me? Hope thou in God I shall yet praise him; and, though I walk through the vale of the shadow of death, I will fear nothing, undoing evil, while the Lord is my rock, my refuge, my defence, and salvation. Let high and lofty spirits scorn this way of faith, and me a credulous fool for taking it; while, too eager and confident of their own sufficiency, by such arrogance and vanity they may feel themselves to have all their heaven and felicity; and, while relying on their abilities, and trumpeting their own achievements, there are little ones who believe in Christ that shall enter into his kingdom with them. For he has entailed it on the poor in the same manner as their freehold; and the sweet voice of the gospel is, believe in the Lord Jesus, and thou shalt be saved. Whoever depreciates this faith and the underling grace, (if any at all) and leaves the saving part to fools; one of these, he who understood this matter, whereof he was a preacher, professed himself to be, *1 Cor. i.* We are fools for Christ. His wisdom was above all else, even his own righteousness which was by the law, that he might be found in Christ without that which is through the faith of him. Atheists make a jest of this faith, and Pelagian

Genuine sons of the church are taught such wisdom as well as manners.

Of which number may I be found ; rich in faith, how despicable soever in the world, an asserter of that grace and truth which came by Jesus Christ ; in defence also of the joy and peace of my life, which I am sure to lose, together with my faith, and trusting in him for the salvation of my soul ; having nothing so good, indeed, nothing else, to which I dare trust. After I have done my utmost in the way of performance, I throw it all down at his feet, as to any dependance : but never will I be cavilled or ruffled out of this trust. Tho' I cannot still hold the faith of evidence, still will I retain the faith of adherence ; as long as I fear the Lord, and set myself to follow his word ; I will, as encouraged, *Heb. iii. 6.* Hold fast the confidence, and rejoicing of hope, to the end. And in cloudy times, and any great trials, I learn of the Father of the faithful, *Rom. iv. 11.* To believe in hope even against hope, expecting such things as not only puzzle but overset my faith ; not staggering through unbelief, but strong in faith, giving glory to God, *ver. 20.* Depending on his power, mercy, and faithfulness, however unlike or undeserving I find myself to see the happy accomplishment upon me. Though, according to human rules, I should never find a reconciled God without satisfying his justice ; yet his word tells me, *Rom. v. 1.* Being justified by faith, I may have peace with God through Jesus Christ our Lord ; and, *chap. iv. 5.* to him who worketh not, but believeth on him who justifies the ungodly, (one that has nothing to give, and does even nothing but offend,) his faith is counted for righteousness : and, *chap. iii. 24.* even such as have sinned, and come short of the glory of God, are justified freely by his grace, through the redemption

tion that is in Jesus Christ. Here, then, is open, even for me a sinner, to come in and pardoning mercy and gracious favour with he offended majesty; when to me it is given to be on the name of the Son of God, I shall have through his name, *John xx. 31.* Therefore I not be faithless; but believe the love that has to me. The love discovered by his love upon me in my blood, calling me by his opening the way of salvation before me, and leading me to follow it, and, after many revulsions healing my backslidings, restoring my soul, leading me in paths of righteousness for his sake. Shall I distrust such tried faithful goodness? No: through Christ's strengthening I never will. Yet,

O Lord of love, and God of all grace, knowest my frame and frailty, I beseech thee, me not to myself, nor withdraw from me the comforting and assisting influence of thy Holy Spirit. Let the life which I now live be by the power of the Son of God, who loved me, and gave himself for me. Let my faith be in sincerity with constancy, not failing in me, but growing upon me; when, upon the right believing, so depend our holy living here, and our eternal hereafter. Give me, Lord, a zealous confidence in the faith of thy gospel, once delivered to the saints, make me sound in it, and to abound in the fruits of it, that I may both secure my salvation in the hands of my Saviour, and also adorn my profession in the sight of every observer. O Lord, ever hold fast not only the profession of my faith, but my affiance in the Lord my righteousness, my redeemer, so looking to him, and giving myself to follow him, that I may never be ashamed.

of my hope, but believe to the saving of the soul.
Amen.

Fourth CONSIDERATION.

To promote the love of God.

*Josh. xxiii. 11. Take good heed to yourselves that
you love the Lord your God.*

TO love the Lord my God, what is it but with my soul's desire to long after him, with my heart's delight to rest in him, and to make it the great care of my life to please and enjoy him, to be still minding and seeking him, and afraid of every thing that would separate me from him? Now, to love that which is lovely, even common nature gives a byass, and all the rational sense of mankind owns the obligation, yea, feels the inclination; but among all the variety of things lovely which solicit for my heart, O what can ever come in competition to bear any manner of comparison with him that made them, and who gives them all the good that is in them? And, did not my Lord make the world? Not for his own benefit, who could never be bettered by it, but that the multitude of creatures in it might be the better for him that made it. All that is most lovely in the whole creation, what is it but some sparks of his eternal light, some poor drops from his immense ocean of all good? This I am assured of in the theory, that nothing among all the creatures can ever come in competition with him that made it and gave it all that good which is in it. Yet, alas, in practice, how does the neighbourhood of things agreeable to my senses pervert my judgment, till I give the preference even to dross and dirt above the only precious good which infinitely outweighs all the good

may satiate and revive my soul at the eternal fountain of living waters. My God is all goodness, sweetness, all riches and fullness, all beauty, glory, all joy and bliss, every thing to enrich and adorn my soul, fully to content me, and for to please me. O, what would I have but in I shall find, and what I there find never lose.

But does my soul ask, what is all this goodness in me, if he have no love for me? And what part would I have of his love? How is it that I receive or desire to know it? Will nothing satisfy my voice from heaven to declare it? Has he not shewed it in such real proofs as we used to count much surer than words? If patience and forbearance, bounty and liberality, gift upon gift, perpetually, and, sometimes, most remarkably and wonderfully, as with a hand reached out from heaven to surprize me, beyond what I had in my heart to wish, or even in my mind to think. If all this will not serve for my conviction, what would have? To whom in the world do I owe so much?

differ, and what have I that I did not receive from above? And, if they be all the gifts of his grace and love, shall I not bless and love the gracious giver? yea, though they be common blessings, The more common to me, the more should I love the hand that is never weary so to do for me.

But, am I put off only with the good things of this life? Has not my soul also been remembered in mercy and love? Has he not given me his Son to redeem me, his word to instruct me, his Spirit to strive with me, his messengers to call upon me; and, under all my neglects of his gracious means, and all my falshood in his covenant, do not I see the mercy and long-suffering that so bears with me, and still opens a door of hope to me, and calls me to turn and live, to come to him and be eased, to look to him and be saved, to ask of him, and receive all that I can need or wish from him? Are not here riches of grace and wonders of love? Could I ever have been so used by any upon earth whom I had so abused? O, no: my Lord is God and not man, and his ways and thoughts are nothing like ours, to be so exceeding good and kind even to the evil and unthankful. Has he been to me a wilderness, a land of darkness? Have I not found him a merciful father, a bountiful provider, calling me by his grace, and drawing me to his Christ, opening my eyes, and conquering my heart, forgiving my iniquity, relieving my misery, nor turning me once only, but often recovering me, out of my apostacy, and still doing good to soul as well as body? O, my heart! canst thou ponder all this and still be cold, and dull, and dead, to his love? Will not mercy gain upon thee, will not kindness melt thee, will not love win thee, will not the grace which brings salvation for ever engage thee?

the power of thy hand and the pity of thy heart
doing that which all the world else cannot do
me, to make my heart right with God, and
and join it to thyself, to inflame it with thy
venly fire, and make it abound in thy blessed
O give it, Lord, such a turn, by the power
on high, and by the discovery of thy ever
love in Christ Jesus, wherewith thou hast
me, as may quite overcome and for ever en
to my God, that I may look with disdain
every thing in the world which would steal
my heart, and pluck me out of thy hands, a
duce me from my fidelity in thy covenant. (C
it may be the solace of my soul, and the pleas
my life, to love and please my God! Give
Lord, I beseech thee, such a love to thee as
smooth the way of my duty to make it swee
easy, that I may love to be employed for
rejoice to attend upon thee, delight to do thy
and still serve thee with gladness, never so
pleased with myself as when doing the t

Fifth CONSIDERATION.

To raise the heart above the love of this world.

I John xi. 15. *Love not the world, neither the things that are in the world.*

NOT love the world, my storehouse and my nurse, without which I could not live! What malignity in it to run us into enmity against the maker of it? Is it not a mighty house, furnished with rich materials, and hung with beautiful ornaments, leading us not only into the knowledge but also the love of him that has so bountifully provided for us? 'Tis true the world, as it is God's creature, and the work of his hands so wonderful and amiable, highly deserves our study and admiration; but the world, as denoting its wealth, pleasure, and honour, is so full of danger, and laid with such numerous snares, as betray them who are keen upon it into the foolish and hurtful lusts which drown men in destruction and perdition. And here is the peril still the greater, because the less suspected; men's need of it makes them so bold to abuse it, and then to plead necessity for transgressing of their duty. But when the rich, and great, and alluring things of this world are made my main end, and the eager addictness to them is become my settled temper, then do they turn to the sad occasions of my dangerous falling, and the confidence of my safety will but the sooner betray me into misery. Such is the deceitfulness of riches, *Matt. xiii. 22.* to blind the guilty, and make them think they are doing things praise-worthy. And then none is the miser nor the worldling, no body loves the world, though almost every one dotes upon it, and is greedy of gain, (peradventure none of the most

most honest,) but can sell his integrity even for a small piece of money, and pawn his soul to get the world. Here then it concerns me to examine myself, and narrowly search my heart, whether I am not all for sparing and saving, and sit hatching over the world's good as if it were the chief good, ready to coin false doctrine for the saving of some other coin; and, when I have most of the world's good, do the least good with it; setting the worldly interest above that of my Saviour, and, while he has the name, Mammon goes away with the love and service; catching at him for a shift, but enjoying the creatures with all my heart. O how much then do I need to be weaned from the world's breasts, while I lie sucking in to please my flesh that which is like to be the poison of my soul! And what should so terrify me out of such predominant love of the world, as that it is inconsistent with the love of God? For as no man can serve, so neither can he love, God and Mammon, the love commanding the service, so that what we are most taken with we are most ready to do even any thing for it. And here I cannot parcel out myself between God and his rival, where there is such a contrariety that the friendship of the world is enmity with God, *James iv. 4.* So much at my peril it is to have the world as the Israelites had their quails, with the wrath of God, to weary myself in this world only to be undone in the next, and then for a whole eternity bewail and curse the folly. Never may I so venture my soul in taking the dead hold of this world, but dread its friendship more than all its enmity, and be so crucified to it that I may be above the peril to be undone by it.

And, if I well consider, what shall I find so *charming* in it to entangle my heart with it? *No-thing* but what is below the love of a precious im-
mortal

ortal soul, made for the eternal enjoyment of
 od and heaven; and I cannot cast a fouler con-
 npt upon it than to lay out my main concern for
 it vile body which is now but a bundle of filth,
 d will shortly be a heap of noisome corruption.
 'hatever any talk of the height of living, 'tis a
 w fordid kind of life to be pinned down to this
 orld. Even some that are deep in the guilt are
 t ashamed to own it. He's a man of low mean
 signs that's all for back and belly, or a bargain;
 en the great man thus makes himself a very mean
 d despicable earth-worm: none more baffled in
 : satisfaction and heart's ease which he seeks, no
 eater stranger to true tranquility and felicity;
 ne more violently and quickly torn and hurried
 t of their beloved world, in the midst of all their
 nble and ploddings, carrying nothing but the
 ilt and horror of their sin and folly away with
 em. O, may I not only reason, but pluck my-
 f from the love of such a world which I have
 wed to renounce, as the enemy of my Lord as
 ill as of my soul! May I never affect such a flesh-
 -asing state of life as should lay my way with double
 ures to entangle my heart. Though plenty, and
 atness, and conveniency, may be used to innocent
 rposes by such as have wisdom and grace, and
 no obligation of christianity to live sordidly
 ien God has given me wherewithal to live hand-
 nely, yet is it not at all consistent with my hea-
 nly profession to fill my head still with new pro-
 ts for finer matters in this place of my pilgri-
 ge, or further additions to that load which, per-
 venture, may be too heavy for me already; for
 re is my danger of making this world's provisions
 d comforts, which should be the stairs of ascen-
 n to my God, the wall of separation to bar and
 p me from him.

O may I live by faith upon God my Saviour; whose example has stained and slurred all the pride and glory of this world, in passing it by with the greatest contempt; and though he had all at command, yet utterly declined it. And may I live by faith upon that other world, whither he is gone; as much surpassing this, as the sun excels a clod of clay; looking on all for which men so tear and scramble here, but as the bones and scraps, thrown under the table by my heavenly father; who has prepared for his children elsewhere, things infinitely better. And because he has provided, so like himself, is not ashamed to be called their God. May I meet with such fellow-travellers here, as hearten on themselves and others, by keeping those heavenly things warm upon their hearts. And may I use my own faith, and meditations and prayers, as the wings to help me up! so shall I have the best comfort this world can give; by sitting thus loose to it; and not troubling myself, and all about me, in the keen pursuits of it; as having in my eye and aim, that which will perfectly content me, unspeakably delight me, and never fail me.

O My God! my chief, my only satisfying and everlasting good! Amidst all the fulness and comforts of this world, I shall be empty and uneasy; till in the enjoyment of thy blessed self, I am made for ever happy. Thou mightest, Lord, leave me to perish in my wretched choice; preferring the friendship of the world, above the love of my God. But I beseech thee, in mercy, pardon my apostacy, and receive me graciously. Open before me thy heaven, to redeem me from the earth. Take my heart off the fondness for this world; crucify me to *it*; save me from it, and help me, by my faith, to *live above it*. Yea, so engage my heart to thyself, that

at I may abound in thy love, full of desires, to be
er with the Lord; out of this foreign country,
my blessed home, in thy eternal heavenly glory.
nen.

SIXTH CONSIDERATION.

To promote justice and fair-dealing.

eb. xiii. 18. *Having a good conscience, in all things
willing to live honestly.*

F common honesty and punctual justice be the pro-
perty and virtue, for which many heathens have been
ned; how black is the reproach, and how heinous
e guilt upon any that own the christian name, here
betray themselves, and give the enemies of the
ord occasion to blaspheme? The wronging of my
ighbour, 'tis indeed sinning against the Lord,
ho has strictly forbidden it in his word. And what
all my piety without honesty, but mere hypocrisy?
s long as I am dishonest and unjust, all my best
ofession is but a vain religion. No good consci-
ce, if not void of offence towards men, as well as
od. *Acts* xxiv. 16. None of my devotion will
compound for any fraud or oppression: but by such
jurious dealing, I shall not only lose myself here on
arth, but forfeit my title to that kingdom of heaven,
hich the unrighteous shall not inherit. *1 Cor.* vi.

O how unlike is he, for communion with the
oly God, that's not fit to live amongst honest men?
s light as any may make of this matter, the Lord
the avenger of all such, as go beyond or defraud
eir brother in any matter. *1 Thef.* iv. 6. When
e charge of God is, do no wrong. *Jer.* xxii. 3.
Whoever can make light, or but a jest, of what he
strictly forbids, never let me venture upon it;
ot only for the infamy of knavery, and the stab to
my

my religion, (when it may be said, he will not swear, nor be drunk, but makes nothing to lie and overreach, is not to be trusted) but for the conscience of my duty, and the peace of my mind ; that my heart may not hang as a clog in my breast, and my ill-dealing fly as a fury in my face ; to blast all my comfort on earth, as well as bar my entrance into heaven. Let me be conscientious and punctual to my word ; and without exception, in my traffic ; rendering to all their dues ; and never warping from the rules of truth and justice, for fear, or favour ; for filthy lucre, or any sinister respect whatsoever. Neither tempted by poverty, nor by an inviting opportunity, nor by secrecy, or by another's necessity, or simplicity, to cheat and defraud, to be a thief or a knave, to prevaricate and abuse the truth ; to screw and wring, and get all that ever I can ; though I know it to be beyond what's right ; but still let me put myself in the circumstances of those with whom I am concerned, and do as I myself would expect, and desire to receive.

Never may I speak what I know to be false, with a purpose to deceive, and abuse the hearers belief. Never let my tongue and heart hang such contrary ways, to equivocate and hold the truth in unrighteousness ; to speak against my own knowledge and conscience, through pride, covetousness, or any ill design ; as a prevaricator, and one of no principle ; that's better known, than to gain belief. Nor let me ever act but so much as the jocosé liar, and such a fool, as makes a mock of the sin, which leads to hell.

As bad as the world is, it cries shame of such a liar, as an infamous creature. And what could more confound me than to be caught in a lie, with which *I cannot endure to be charged ?* It carries a brand so *contrary*, not only to piety, but to all ingenuity,
that

that every body has a fling at the liar, as a supplanter, who helps to shatter and ruin those interests which men may account dearer than their lives.

And shall I be nettled at the shame, though I stick not at the guilt? Thus may I make the abused person cry out, as *Psal. cxx. 2.* Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Many that go off at the gibbet may less deserve it, than such a liar, that is hell's emissary, and even the firebrand of a neighbourhood; set on work by the father of lies; and therefore to be paid the devil's wages, for following his trade: to have his part (with all liars) in the lake which burns with fire and brimstone. *Rev. xxi. 8.* Such, whose mouth is as the mouth of hell, he may conclude himself sure of them, when so he speaks through them: when their lewdness and hardness, fraud and falsehood, runs them into this shelter, they are more stigmatiz'd, than to be trusted, and too far gone to be recovered.

O may I ever detest that dealing, which needs the cover of such a plaister. Like the righteous man, *Prov. xiii. 5.* Who not only shuns, but hates lying; may I forbear it, because I abhor it; and get the habit of speaking so sincerely, candidly and punctually, that all who know me, may depend upon my bare word, without an oath, and account themselves safe enough, to believe it, when they do but hear me say it.

To promote this good mind, and the fair dealing, as well as veracity in speaking, may I be content with my lot, and such things as I have; acquiescing in the distributions of God's good providence, how low soever I may be in the world; never reckoning to benefit myself, by hurting another. Nor let me be prodigal in my expences, to feed my pride or lust, with that which should pay my debts, and do justice;

rice ; but provide things honest in the sight of all men ; to deserve a good report ; as the next way to find the more favour. Let me be diligent in my place, and by industry, help to secure my honesty, that I may not run myself into such straits, as should throw me upon ill shifts. Let me not so much as harbour a dishonest thought in my mind ; nor suffer, but check any who belong to me, that I find tampering at the wicked trade. Yea, let me lay up my treasure in heaven ; that being so richly provided above, I may not scramble by any ill-ways, to help myself now upon earth : but despise all that's here to be got, for the sake of that in my eye, upon which I have set my heart.

O Lord, the God of truth ! Who lovest righteousness, and requirest truth in the inward parts, unto thee, the searcher of hearts, and judge of all, I acknowledge and bewail all the fraud and falshood, whereof at any time in any way, I have been guilty : whether it be remembered or forgotten by me, gracious father, remember it not against me ; but give me repentance for it, and forgiveness of it, through the Lord our righteousness. And in him, let me be found, having a better righteousness than any of my own ; and indued also with such truth and sincerity, that my heart may not condemn me, nor any else have cause to upbraid me : but that I may walk in my integrity and uprightness before thee ; rendering to all their dues ; and be punctual and just in all my dealings. Instead of giving offence, shining as a light in the world, to the tranquillity of my mind, the adorning of my profession, and the glory of thy name, through the grace of Jesus Christ my Saviour. Amen.

Seventh CONSIDERATION.

To promote temperance and mortification.

- 1 Cor. ix. 27. *I keep under my body.*

Nature inclines me to spare myself, and gives me the caution, not to keep my body too low : but religion lays upon me the curb, and warns, not to keep it too high. Either of the extremes may, (it is true,) unfit it for business ; yet from the former, even self-love will set me out of danger ; when, for the latter, still I carry an enemy within, which may please me into my ruin. This, therefore, (as the more difficult to conquer) calls for more of my labour. And when my Lord enjoins me to deny myself, how cross soever it may appear to my sense, I must charge it upon my conscience. Nor can I be more truly kind to myself, than in weakening and killing the lusts, which war against my soul, *i. e.* my better self. Because flesh-pleasing is the ready way to utter undoing ; and they that are all for humouring and pampering the body, take the course for ever to lose it, together with the soul ; and in such their easy and merry kind of life, they are running down upon the bitter pains of eternal death.

Shall I then look with an invidious eye upon the gluttons and drunkards, all whose life is guzzling and cramming, and catering for excesses or dainties ? Or can I envy any epicures and wantons, that bear all time heavy upon their hands, but what is spent in playing and fooling ? Or envy the lascivious beasts, that are instigated, by the unclean spirit, to run joking and frolicking upon the odious wickedness, whose end and doom is the lake which burns with fire and brimstone ? Wretched creatures who are for taking
*hell by violence, in their wild way of committing all
uncleaner*

uncleanness with greediness. May I ever have better pleasures, or none ; rather than those that carry such dreadful stings in their tails : never let my desires so run out upon the forbidden things ; nor let me be hot and eager upon the pleasures of this life ; though they be such as are not in themselves unlawful. Even in eating and drinking, not ruled only by my appetite, or others solicitation, but by my reason and religion ; to take only what shall promote my business, and not unfit me for it, nor pamper my body, to send leanness into my soul. Let me not indulge to the idleness, dalliance, or corrupt communication, which throw fuel upon the flame of lust ; nor cherish the filthy thoughts, which make my soul a stew, but shun the occasions of falling, and resist the temptations to such wickedness ; yea, signify my abhorrence and indignation against it. Never playing with that fire of lust, which kindles the fire of God's wrath, but while impertinents and wantons (beasts of the people) walk in the vanity of their minds, and indulge to a licentious life after the flesh ; may I make it appear, that I know better things, and have more of God's fear before my eyes, and more of his love in my heart, than to imitate such patterns, and sell my soul and heaven, for such base momentary gratifications, which soon hurry the mad rakes from their frolicking and ranting, upon the eternal weeping and wailing. Yea, let me shew a much better pattern, in my sobriety and abstinence, my gravity and continence, my unexceptionable way and exemplary life ; that my light may shine before men, and my soul have confidence towards God ; that I may solace myself in the light of his countenance, as a precious heaven upon earth, and sweetly experience the tokens of his love, which is better than life. And then, while some pity or deride me, as comfortless or melancholly, yet shall I rejoice,

rejoice, even with joy unspeakable, and full of glory.

I Abase and humble myself before thee, holy God, for all the liberties that I have taken, to live after the course of this vain wicked world ; and after my own foolish and hurtful lusts. O forgive and heal all such guilt which I am conscious to have contracted ; or which thou, that art greater than my heart, knowest me to have committed. Create in me a clean heart, O God, and make my body also a meet temple for thy holy spirit. Help me, by thy powerful grace, to bring it into subjection, and to possess my vessel in sanctification, and honour. Not making provision for the flesh to fulfil its lusts, nor running with infamous libertines, to their excess of riot ; but so mortifying the deeds of the body, that I may live ; live holily here, to the glory of thy name ; and hereafter live most blessedly for ever, in the glory of thy kingdom. Amen.

Eighth CONSIDERATION.

To promote brotherly love and unity.

Phil. ii. 2. *Be like minded, having the same love, being of one accord.*

WHAT comfort of living, where is nothing but clashing and jarring ? And what unity without charity, but such a conjunction, as tying the living to the dead, or plating serpents together to sting one another ? Where is the same mind, I may expect sweet accord. But then the union must be founded in truth and piety ; or it will be but a wicked confederacy ; like Gebal and Ammon, and Amaleck, Philistians and Tyrians, all combining against the Israel of God. So are the scales of the
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Leviathan, (king of pride) compact and sealed together in his defence ; that he may securely carry off his prey. And such is the brotherhood in iniquity, a combination upon no good occasion ; to credit none but sorry matters, and maintain a cause that gets small reputation, by such kind of abettors.

I must endeavour to keep the unity of the spirit in the bond of peace, *Eph.* iv. 3. Not make divisions in the church ; which, like a natural body, under the head, has the same life running through all its members. And (ver. 2.) I and my brethren are charged with all lowliness and meekness, and long-suffering to forbear one another in love. Which forbearance supposes somewhat in my fellow-members to be born with, that may be disagreeable to my opinion, or against my inclination : and then binds me to imitate the lowliness of my Saviour, in stooping to another ; and also his meekness, in bearing with a neighbour. Not to engage in battle with him, because he does not, (peradventure cannot) think just as I do. Though he may be more in the right, or a better man than myself.

Charity is the shining virtue of high excellency, as well as of great necessity. But I dare not so disparage this catholick grace, as to confine it only to my own party : when my Lord commands me to extend it even to an enemy ; and my rule binds me, so far as in me lies, to live peaceably with all men, *Rom.* xii. 18.

Though there is the lawful and needful contending with the wicked ; not to suffer the sin upon them, which threatens ruin to them ; yet if the man be not scandalously wicked in his morals, but (as I imagine) wrong in his judgment, peradventure I may need forbearance on the account of such mistakes, as well as he. Or though I may think my-
self

self obliged to capitulate with him, yet I am sure, it ought to be in the spirit of meekness, considering myself, *Gal. vi. 1.* Yea, it is one of the evidences of my adoption, to love the brethren. Therefore, would I be tender of engaging against any, who seem to be begotten of the same immortal heavenly seed. Nor do I much dread the hurt of a mistake here, on the charitable side, in taking them who appear well, to be better than really they are.

Though it be not wearing the same dress, but possessing the same life, which distinguisheth the children of God from the rest of the world : yet his word gives us certain signs, by which to discern them. Such as doing righteousness, following holiness, loving the brethren, being peace-makers, and (commonly) such as are persecuted for righteousness-sake.

And I cannot but bear a warm heart towards any, on whom I see such characters. Yea, most heartily do I join in the prayer of our church, that all who confess God's holy name, may agree in the truth of his holy word, and live in unity and godly love. For whoever contend for unity, without the godly love, their greatest fervency, is but a sorry partiality : and the boiling of their fury, rather than zeal for God's glory. But the godly love will never suffer me to spight any one who leads a godly life. And indeed, without the godly life, there can be no godly love : nothing but sinners loving sinners, and seeming the better friends, the worse their lives. For he that is born after the flesh, persecutes him that is born after the spirit. *Gal. iv. 29.* He has the burning charity, (like that of Rome) to fire out of the world, all that are not of his mind.

Let me, then never so loud, cry up peace and concord, and contend never so fierce, for conformity and union ; yea, be the things I plead for never so good

good and desirable; yet if I am too well known for a man of vain loose life, or of a bitter ungovernable spirit, rather a scorner, than any promoter of grace and godliness; all the children of wisdom will see thro' my pretensions, and pity the absurdity of such contention; sorry that a good church must bear the reproach of so bad sticklers; and those unmerciful correctors of others, who do so much need the castigation themselves. When at the same time, they cannot only bear them that are evil, but sit easy in such sorry company, that is some of the foulest scandal to any church, on which they pin themselves: yet not endure the sight of any that is otherwise minded; though peradventure it be, only as to the mint, anise and cummin.

May I better know the way of peace, and use my lenitives and corrosives to much worthier purposes: and for all the furious drivers of every denomination, make that most charitable prayer of our blessed Saviour, Father, forgive them, &c.

May I contribute all my endeavours, to promote the christian unity, and godly love: not quarrel every one that has not my aspect and mien, or range of thoughts; (tho' his mind may be better stocked) but such as I take to be an error, endeavour to gain them by patience and fairness, in reasoning with them: and if so, I fail of my end, yet shall I leave no objection against the attempt.

May the compulsion which I use, be no hard words, wrath, or vengeance, but only dint of argument, and power of persuasion: with such a grave, quiet, charitable, holy, good life, as may incline some to think that I am in the right. For never must I expect to ruffle a man into my sentiments; when by that means, I only lose my handle, and corroborate his prejudice. To deal gently with him, may be the hopefullest expedient to gain upon him; where

where clamour and fury would ruin all my design; and the wrath of man never work the righteousness of God. Sweetness of carriage may prevail, and love will do the deed.

Thus God himself wins my heart: and so may I seek to win the hearts of others: that I may find the fort surrendered, which could not be stormed. I am sure, the command is as strict, as it is dear, *Tit. ii. 2.* To be no brawlers, but gentle; shewing all meekness to all men. And, *1 Pet. iii. 8.* Love as brethren, be pitiful, be courteous. And for such as are out of the way, I shall be the likelier to reclaim them; if I can but convince them of my integrity, and render affection to them. And when they are such as live soberly, righteously and godly, I find a tie upon me to treat them with a more tender regard, than the debauched and profane, who declare their sin as Sodom, and glory in their shame. For though there is no peace to the wicked, yet surely, pity is owing to such as have erred, and are deceived. The mistakes of these, often arising from the tenderness; the outrage of the other, from the hardness of their hearts.

But, that we are such a divided people, who seem ready to do any common enemy's business for him; while so quarrelsome among ourselves; hateful, and hating one another, we are told the main cause, *Jam. iv. 1.* The wars and fightings abroad, come from the lusts which war in our members at home. These enemies of our own house are the grand incendiaries, that set all in a flame, and render us the easier prey to any that would devour us all.

O may all among us that have any fear of God, and love for our land, and care for our souls, contribute their utmost efforts to suppress and kill those most deadly domestic foes! That approving ourselves the children of God, in carrying as becomes the children

children of peace, not exasperating, but edifying each other; not maligning one another's persons, but bearing one another's burthens? Thus mercy and truth may yet meet here together; yea, righteousness and peace may kiss each other: and we may find the salvation of the Lord nigh them who fear him; that glory may dwell in our land.

FROM the crying sins of notorious immorality, drunkenness, lewdness, blasphemy and profaneness; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandment; as also, from envy, hatred, malice, and all uncharitableness, good Lord deliver us.

O send out a healing spirit upon us, to compose the uncharitable breaches among us, that we may not be furiously dashing one against another; but better know the things of our peace, and live in love and unity together. Mortify the pride and lusts in us, which breed and feed the jars and divisions among us. Yea, make us so kind to our own souls, as to turn our fiercest indignation against our own iniquities, and compassionate others infirmities; forbearing them in love; conquering their asperity with our courtesy, their enmity with our charity; and overcoming the evil with good.

Blessed Jesus! Lord of love, and prince of peace! Who (when I was an enemy) didst reconcile me to God, conquer all my prejudice and evil surmises against such as I account my enemies: and so direct my ways to please thee, that thou mayest make them to be at peace with me. Instead of taking fire at every affront, make me so truly christian, as to pass over indignities and injuries; and to quench the flames of wrath and malice, with returns of meekness and kindness: so endeavouring to recover and cherish good-will and brotherly love, as becomes
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the child of my heavenly father; and the meek and lowly follower of my blessed Lord and Saviour, Amen.

Ninth CONSIDERATION.

To promote holiness.

Heb. xii. 14. *Follow——holiness; without which no man shall see the Lord.*

WHat is holiness, but that grace by which, (according to my measure) I do resemble my heavenly father, and devote myself to be a follower of God, as a dear child; in all such amiable properties, whereof he has enabled me to come up to any imitation. To mind and do the things which make me most like him, and help me best to please him. While I give myself to the exercises of a serious religion; and strive to keep my heart right with the searcher of hearts; loving to approach his presence, and delighting to do his will.

'Tis not enough then, to seek and follow peace with men, if I am not also a lover and follower of that holiness, without which I cannot find peace and favour with God. For, as he is the holy one of Israel, so his people are a people holy to the Lord; not called to uncleanness, but to holiness, separate from an ungodly world, to be renewed by that holy spirit, who sanctifieth all the elect people of God; and so casheers all their prejudice against holiness, that they are not only reconciled to it, but in love with it. And from this good root in the heart, spring all the fruits of holiness in their life: to make them such manner of persons as they should be, in all holy conversation and godliness.

Though by grace we are saved through faith; yet such a faith it must be as purifies the heart; to make

us live godly in Christ Jesus, as becometh his saints, who are holy in conversation as well as by profession; for every one that names the name of Christ must depart from iniquity. And whatever men are called, if any man have not the spirit of Christ he is none of his, *Rom. viii. 9.* But what part or lot have they in this Holy Spirit who talk and act like such as are governed only by the unclean spirit? Not forbearing to signify their derision and indignation at all things belonging to a better spirit. Never will the Holy One abide such as cannot abide his holiness: no; they are the hate of heaven, because the filth of the world. Though they set up for the correctors of others, to daunt and scoff out of their religion all that dare but make any holy profession, O how will they be able to bear up before that holy awful Judge of quick and dead, who will pass the sentence upon all according to their works? What admittance can they ever expect into his holy place who did so scornfully trample all his grace which brings salvation, and were for banishing out of the world all that holiness without which no man shall see the Lord.

But be there never so many of this heathenish clan, or were they never so mighty, who thus rage and imagine vain things, the Lord our God still is holy, yea, glorious in holiness. 'Tis not only his property, but his glory. And to be like him, holy according to my capacity, 'tis not only my duty but my glory; and never will I be ambitious of any higher honour than to be an humble follower of my heavenly Father.

What indeed is the meaning of all my religious exercises, but still more to repair in me his holy image, that I may be fitted for the divine communion with him here, and the blessed fruition of him for ever? But what fellowship or fruition where is

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no agreeable disposition, nothing but what is contrary and mere repugnancy? When God is a holy God, his Son the Holy One of God, and his Spirit the Holy Ghost, what insatuated children of perdition are such as would set up in the world for great and high, only because they have an implacable antipathy against all that is holy, and make this their boasted glory, that they are none of the godly? Whenas the noblest subjects use to be proud of imitating their prince's fashion, these degenerate creatures, and scandals to the age they live in, would set up, like Lucifer and his infernal seconds, even for their defying the King of Kings, and throwing their scorn and blasphemy at the Most High and Holy.

Thus may they ensure, as so often they do dare, damnation; but into the pure and glorious courts above, nothing so unclean and abominable is ever like to enter. Never will the holy Lord of the place endure there any such limbs of the unclean spirit, who cannot abide so much as the name or thought of that holiness which is the blessed God's delight, and as the apple of his eye.

To get in there I must admire, and love, and follow holiness, even all my days; and such careful pursuing of the holy way is the hopeful striving to preface and secure my joyful entrance at heaven's gate in the end. Let such, then, as are engaged with their black confederates along the broad way, disclaim and defy holiness, not enduring but to hear of it without raving or scoffing at it. My heart bleeds for them, and, though they curse, I will bless. O that it may not be too late to beg, Lord have mercy on them!

But, whatever any hardened haters of the holy Lord may pour out from the abundance of their filthy hearts to mock and rail at holiness, that
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charge of God himself, Be ye holy, for I am holy, shall for ever more determine me, than all their arrogance, blasphemy, and vengeance can shock me. Their day is coming, and their judgment lingers not. O, how many such swelling bubbles have I seen burst, and such plagues of the world gone off to receive their own plagues! Yea, the Lord is coming, with ten thousand of his saints, (those now despicable objects of derision) to execute judgment upon all, and to convince all the daring sinners, not only of their ungodly deeds, but their hard speeches thrown out against him; for what they let fly at the lovers and followers of holiness, who contend and plead his cause with the wicked, he takes it as directly levelled at himself, and will return the arrows of their bitter words in somewhat far sharper on their own pates.

Never then shall any of their prate and raillery make me ashamed of that which is my glory; but still shall it be my ambition to be numbered among the peculiar people whom my Lord purifies to himself, and my great endeavour to cleanse myself still farther from all filthiness of flesh and spirit, perfecting holiness in the fear of God; for I do not fear him if I dare to despise the holiness which he commands, or lie short of the highest degrees which I can here attain.

O, may I be one of those lovers and followers of holiness who shine as lights in the world to glorify my heavenly Father, however ill used I may be by such as drive at nothing more than his dishonour. Though some of them call themselves members of the church, which teaches them much better things, and every time they attend the publick worship to pray that the rest of their life hereafter may be pure and holy, never may I when I pray so act the very *hypocrisy* against which I rally.

MOST

Prayer for Holiness.

MOST holy, holy, holy Lord God of heaven and earth! though the heathen rage, and people imagine vain things: thou continuest still the same in holiness and glory; and, as thou hast called us with a holy calling, so engaged us to be holy in all manner of conversation.

O renew us after thy blessed image, and put thy Holy Spirit within us, but never take that blessed Spirit from us. Stablish our hearts, O Lord, unblameable in holiness before thee, and make us holy in our disposition, and in all our conversation such lovers and followers of holiness that we may see the Lord, and find and enjoy our God, to the satisfaction and comfort of our souls, now in part as far as we can attain, and hereafter in fulness as much as we shall desire, and that for ever.

Give a check, Lord, from heaven to the spirit of prophaneness and uncleanness, impiety and blasphemy, that rages and reigns among us. Open the eyes and conquer the hearts of thy enemies, who hate and deride thy holiness, and madly go on in all prophaneness, lewdness, and abomination, even to dare thy wrath and everlasting damnation.

O think thoughts of pity and mercy, Lord, to a sinful people, whom thou hast so long spared and signalized with thy wonderful patience and abundant goodness. O that it may at last lead us to repentance, and melt us into such a temper that we may relent and turn to the Lord, and leave off the wicked trade, and renounce the cursed things, and learn not to blaspheme and do despite to the Spirit of grace.

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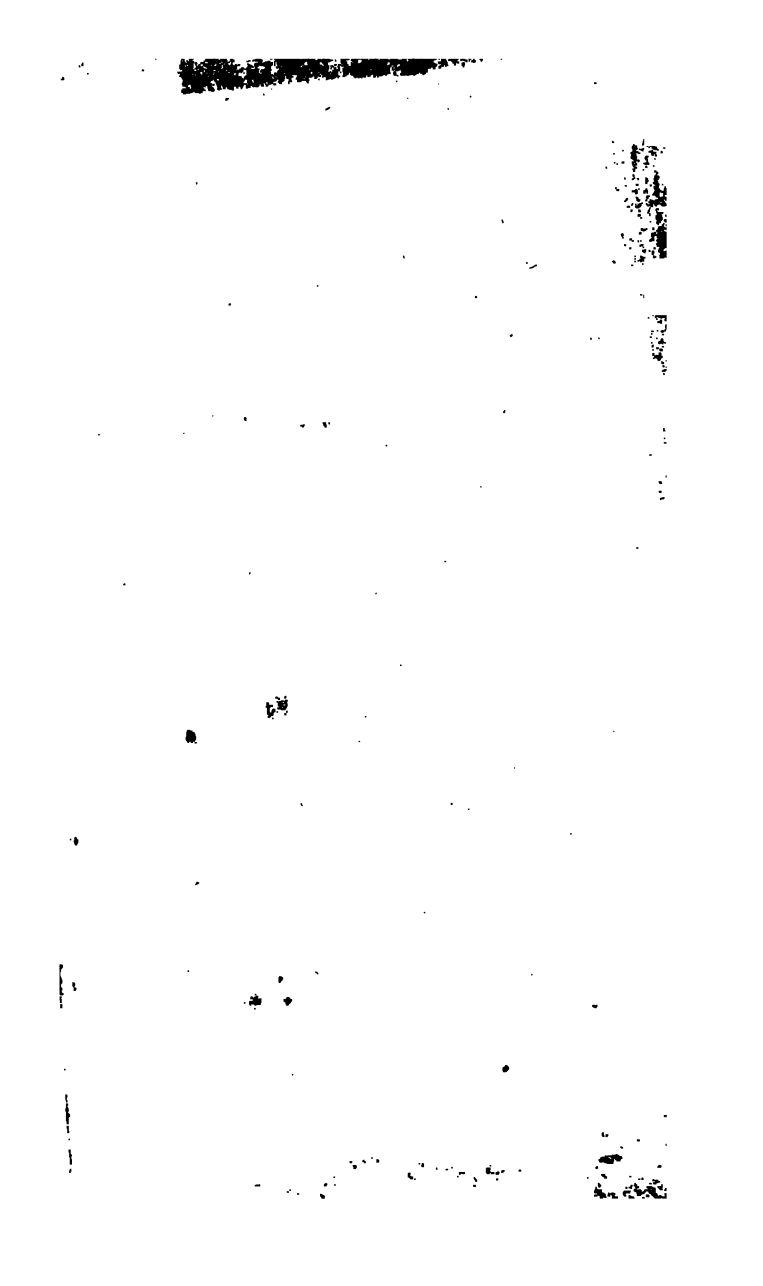
Yea.

Yea, send such a spirit of holiness upon us as may make us other manner of persons, a people truly reformed as well as so called; a people holy to the Lord, with eyes open to see the beauty of holiness, and hearts bent to love and follow it; that, having our fruit unto holiness, we may find the end everlasting life, through Jesus Christ our Lord. Amen.



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